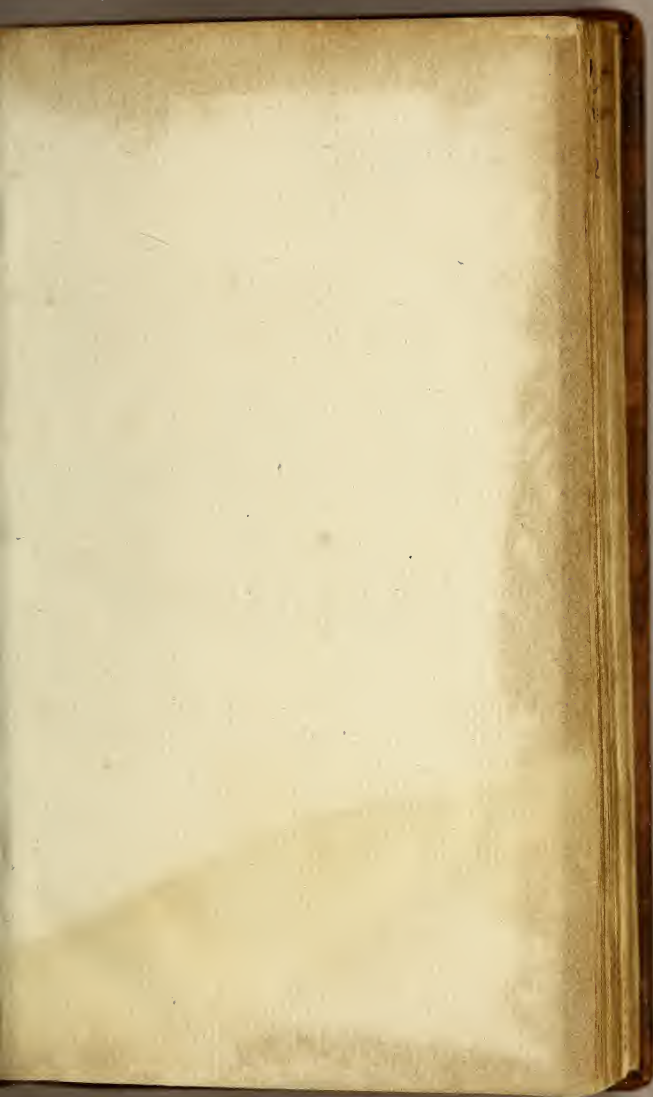


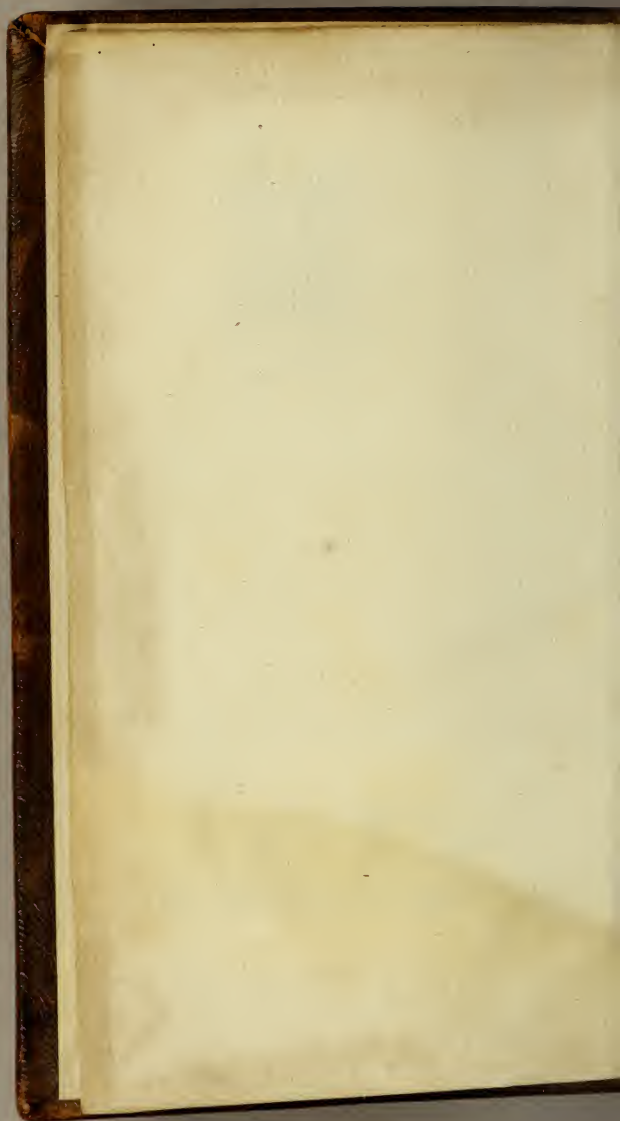




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THE
PROPHECY
OF
Saint *HILDEGARD*
fulfilled in the
JESUITS.

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THE
PROPHET
OF
ISAIAH
collected in the
FESTIVAL

A
SHORT VIEW
OF
the Life of
Saint HILDEGARD,

Taken out of the XII. Century of the
Centuriators of Magdenburg; cap. 10.
pag. 1700. &c.

Saint HILDEGARD was a Native of
Spanheim, born of noble Parents, her Fa-
ther named Hildebert, her Mother Matilda.
Being arrived to the eighth yeare of her age,
she was sent to Jutta, to the Monastery of Saint
Disibod, to be instructed. Growing famous in
that place for the Visions and Revelations which
she frequently had, even from her infancy, di-
vers Emperours and Bishops, and among others,
the Patriarch of Hierusalem, made their ad-
dresses to her, desiring by their Letters to be re-
membred in her prayers. But what was more
obviously remarkable, was the strange conflux
of the more superstitious multitude to her, nay
so far, as that many Ladies of noble extraction
came, and both put on the same habit, and obli-
ged themselves to the same course of life which

she

she had engaged her self in. Now the place a-
 foresaid being too narrow for the entertainment
 of so great a number, she was, by a certain reve-
 lation from Heaven, commanded to remove
 thence to another, called the Mount of S. Rupert,
 not far from a Town now called Bingen, where
 the River Naba falls into the Rhine, and to take
 those of her Sodality or Institution along with
 her. Whereupon choosing out eighteen Virgins,
 she left the Monastery of S. Ilibod, where she
 had hitherto lived, to the great grief of the
 Monkes of that place, and planted her self with
 the female attendance aforesaid in another Mo-
 nastery built upon the said Mount by some Ma-
 gicall assistance, where they lived after the man-
 ner of a Religious life, Hildegard being consti-
 tuted Abbess thereof. She is also said to have
 written many Books, whereof we are furnished
 with a Catalogue by Trithemius and others, as
 followeth.

- | | |
|--|---|
| 1. Upon the Rule of S. Benedict. | I |
| 2. Solutions to eight and thirty Questions. | I |
| 3. The Life of S. Rupert, the Confessor. | I |
| 4. The Life of S. Disibod, the Bishop | I |
| 5. Fifty and eight Homilies upon severall pla-
ces of the Gospell | I |
| 6. Of the Sacrament of the Altar | I |
| 7. Scivix, a large Volume | I |
| 8. Of | |

The Life of Saint Hildegard.

8. Of Medicinall compositions	1
9. Of the Life of Merits	3
10. Of Divine works	1
11. To the Inhabitants of Moguntia	1
12. To those of Cologne	1
13. To those of Trier	1
14. An Exhortation to Seculars	1
15. An Explication of Athanasius's Creed, dedicated to her Sisters	1
16. To the Grisean Monks	1
17. Of severall Poems	1
18. To S. Bernard	Epist. 1
19. Of Epistles to severall people	135. collected
all into one Booke	1

All which Treatises were by Eugenius the third, in the Councell of Trier, approved, in the presence of the same Saint Bernard, in the year of our Lord M. C. L.

She had no acquaintance at all with the Latine Tongue, as she acknowledges her self in the Book before mentioned, called the Scivian, where she expresses her self to this effect. " Being come to the two and fortieth yeare of my age, and the seventh moneth of the said yeare, a fiery light, of extraordinary brightness, coming from the open heaven, dispersed it self all about my Braine, and all about

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“about my heart, and all about my Breast, as
“a flame, yet not such as burns, but such as
“warmes, raising in me such a warmth, as the
“Sun does in those things whereon it sheds
“its rayes. And immediately I was illumina-
“ted with the understanding and exposition of
“books, as for instance of the Psalter, the Gho-
“spels, and other Catholick Volumes as well of
“the Old as New Testament; yet not so as that
“I was any thing skilled in the interpretation
“of the words of the Text, or the division of the
“Syllables, or understood ought of cases or Ten-
“ses. As may be found in her life, *Lib. I.*
cap. 1.

But her manner was to make use of a Secretary a faithfull person, whose businesse it was, being well skilled in the rules of Grammar, to do all things with observance of cases, tenses, and genders, yet with this caution, that, neither as to the sence or understanding of what was written, he should not detract from any thing, or adde ought. She is reported to have written to Pope Adrian, and to have given him an account of what had been communicated to her in a Celestiall Vision; as if a Voyce had said to her,
“What thou learneest from above, thou shalt not
“according to the ordinary custome pronounce in
“the Latine Tongue, for that priviledge is not
“given to thee; let him that is so qualified pre-
“pare it for the apprehensions of men. In her life,
lib. 2.

And

The Life of Saint Hildegard.

*And to Wibert, a Monk of the Monastery
t Gemblours, she thus writes of her Visions.
God, saith she, works all things in order to the
manifestation of his glorious name, and not
that man, born of the earth, should be thereby
exalted. For my part, I am alwayes in feare
and trembling, because I have not any securi-
ty what I am able to do. But I lift up my
hands to God, for that it is by his strength,
that, like a feather, which hath nothing of
weight, but is blown up and down by the wind,
I am sustained. Nor indeed dare I be over-
confident of even the things which I see, while
I am encompassed with a body, and the exigen-
ces attendant thereon, and reach not the invi-
sibility of the Soul; for as to these two, there
is a deficiency in man. Though the Vision ap-
peared to me in my infancy, even while my
bones, my nerves, and my veines were not yet
well knit together, yet do I see it in my soul at
this very present, now that I am above seven-
ty years of age; and it is the pleasure of God
so to dispose of me, as that my soul ascends up
into the height of the Firmanent, and is carry-
ed through divers places, and takes notice of
severall Nations, though they are at a great
distance from me. And whereas, it is after
such a manner that I see these things in my
soul, it is also accordingly after certain inter-
positions of clouds and other creatures that I
be-*

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"behold them. It is not therefore with my
"outward eyes that I see these things, nor with
"my outward ears that I hear them, nor is it
"with the thoughts of my heart, or any assistance
"of my five senses that I apprehend them: but
"all is transacted in my soule, my outward
"eyes being open, so as that I never suffered
"any defect of exstacy in them, but I constant-
"ly see these things waking night and day.
See her Life, lib. I. cap. 8.

She is very Satyricall in inveighing against
the vices and miscarriages of the Clergy of her
time. Whereupon it is that she in a certain
place saith: "But now is it come to passe, that
"the greatest contemners of the Law are these
"who by their functions ought to be most ten-
"der thereof, they neglect both the doing and
"teaching of that which is good. The Spiritu-
"all Masters, and the Prelates, justice being
"sighted and scorned, mind nothing but their
"own ease. In a certain vision she had the
Church appeared to her in the forme of a Woman
making sad complaints, that her face was all
bespattered with dirt by the Priests themselves,
and her garments rent in pieces, &c. that they
neither in their doctrine nor in their example
were guides to the people; but rather did the
contrary: that they forced away the innocent
Lamb from them. She said moreover, that all
Ecclesiasticall Institutions grew worse and worse,
and

The Life of Saint Hildegard.

and that the Priests did not teach, but rather endeavour to destroy the Law of God. And that for those horrid wickednesses and impieties, she threatens and foretells the heavy wrath and judgements of God that were like to fall upon them. See Catalogus testium Veritatis.

She also foretells a reſtauration of Religion, and that it ſhall be to the great encouragement of the Godly. Then, ſaith ſhe, ſhall the ſacred badges of Apoſtolicall Honour be divided, becauſe no Region ſhall be ſubject to the Apoſtolick See; but rather it ſhall come into contempt, through the dignity of that name, and the people ſhall make other men and Arch-biſhops over them; inſomuch, that the Apoſtolick See ſhall at that time be brought ſo low in point of Sovereignty, that there will be onely Rome, and ſome few places adjacent ſhall acknowledge its ſpiritual jurisdiction. Now theſe things ſhall come to paſſe, partly through warres and invaſions, and partly alſo through the common consultations and conſent of both Eccleſiaſticall and ſecular Powers. Then ſhall Juſtice reaſſume its place and maieſty again, ſo that in thoſe dayes, men ſhall be made acquainted with the ancient cuſtomes and manner of living of thoſe that went before them, and ſhall accordingly obſerve them, and behave themſelves ſuitably thereto, as the Ancients did. Ibidem.

And

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And in certain Letters to Anastasius the fourth, she saith, " And thou Rome, situated in the extremity of Christendome, thou also shalt be shaken, so that the strength of thy feet, upon which thou hast hitherto stood, shall fail thee : because thy affection towards the King's daughter, that is to say, Justice, proceeds not from a fervent love, but is as it were luke-warm and sleepy, so that thou forcest her from thee. Whence it will come to passe, that she also will be desirous to leave thee, if thou call her not back again. Chronicon Hirsaugiense.

She is reported also to have done severall Miracles. She dyed in the yeare of Salvation, one thousand, one hundred, and eighteen; of her age the eighty second. Calend. Octob. as may be seen in her life, lib. 3.

T H E

THE
 PROPHECY
 OF
 Saint *HILDEGARD*
 Fulfilled in the
 JESUITS,
 &c.

There were published, of the said Saint *Hildegard*, many predictions and Prophecies, as also seven other very profitable Books, which were, by eminent Writers in the Council of *Trier*, nine Arch-bishops, and particularly those of *Moguntia* and *Trier*, approved of. Which said Volumes, as also the Instruments wherein they were approved, were to be found in the Monastery consecrated to Saint *Rupert*, not farre from *Bingen*, when *Johannes Wolsus* writ these things : but the Monastery coming to be destroyed by the wars of *Germany*, they were either lost, or translated thence to some other place. She lived about the Yeare of Christ MCLXXX. Among many other Prophecies of Saint *Hildegard*, whereof diverse are already come to passe, is found also that which follows, which to what Order

Order of men it can be more truly and pertinently applied, then to that of the J E S U I T S, will soon appear both by the text and remarks thereon. Take it then first in the Originall; and afterwards translated by parcells in the severall Paragraphs.

IN diebus illis exurget gens insensata, pomposa, cupida, perfida, & dolosa, quæ peccata populi comedere, ordinem quorundam timentium devotiorum sub assimilatâ mendicantium specie tenentes, seque cæteris devotione, inflatâ scientiâ, ac præfensâ sanctitate præferentes, sine rubore ac Dei timore ambulantes, multa nova mala adinvenientes, fortes & validi, à sapientibus & Christi fidelibus ORDO ille male dicetur. A laboribus cessabunt, & otio vacabunt, assumptes potius Ordinem adulantium, quàm mendicantium. Studebunt insuper omnes nimium, qualiter Doctoribus veritatis perversè resistant, & eosdem cum potentibus interficiant, & potentes seducant, & decipiant, propter necessitatem vitæ, & delectationem mundi. Diabolus namque in eis quatuor vitia radicabit; videlicet, 1. Adulationem, ut eis largè detur. 2. Invidiam, quando aliis dabitur non ipsis. 3. Hypocrisin, ut per falsam simulationem aliis hominibus complacent. 4. Detractionem, ut se ipsos commendent, extollant, & alios vituperent propter laudem hominum, & seductionem simplicium; ac sine devotione & exemplo martyrum.

rium predicabunt instanter. Detrahent Principibus secularibus, Ecclesiarum sacramenta veris pastoribus subtrahentes, recipientes eleemosynas pauperum, infirmorum & miserorum; necnon se in multitudinem populi trahentes; familiaritatem cum Mulieribus habentes, easque instruentes, qualiter maritos & amicos suos blande, & per verba dolosa, decipiant, necnon res proprias, eisdem furtivè subtrahant, & ipsis tribuant. Tollent namque res furtivas, & male acquisitas, ac dicent, Date nobis, & nos orabimus pro vobis; sicuti aliorum vitia curiosius tegant, & suorum penitus obliviscantur. Heu tollent etiam res miseras à raptoribus, furibus, latronibus, aut sacrilegis, ab usurariis, fœneratoribus, Adulteris, hæreticis, Schismaticis, apostatis, mulieribus luxuriosis, lenis & lenonibus, à potentibus, perjuris mercatoribus, falsis Judicibus, militibus, Tyrannis, Et à Principibus contra legem viventibus & à multis perversis persuasionem Diaboli, & dulcedinem peccati, ac vitam delicatam, transitoriam & brevem; necnon satietatem in condemnationem aeternam sectantes. Hæc autem omnia in eis aperta & manifesta erunt populis universis. Ipsi verò de die in diem duriores & nequiores efficientur. Et cum seductiones & iniquitates explore fuerint, tunc cessabitur eis dari. Et tunc ibunt circa domos familici, et

ut canes rabidi, submissis in terram oculis, contrahentes cervices suas, veluti turtures, ut pane satientur. Tunc clamabit populus super eos; *Vae vobis miseri filii mœroris; Vos mundus seduxit, Diabolus vestra ora infrenavit; Caro vestra lubrica, & corda vestra sine sapore. Mens vestra vaga fuit, & oculi vestri delectabantur in vanitatibus & in insaniis multis. Venter vester delicatus dulcia fercula appetit; pedes vestri veloces ad currendum in malum. Mememote, cùm eratis apparenter beati emulatores, pauperes divites, & simplices potentes, devoti adulatores, perfidi traditores, perversi destructores sancti hypocrita, veritatis subversores, nimis directi, superbi, effrontes, Doctores instabiles, martyres delicati, Confessores lacri, immites calumniatores, Religiosi avari, humiles elati, pii duri, mendaces dulces, pacifici persecutores, simplicium oppressores, malarum sectarum, per vos de novo excogitarum, adinventores, misericordes nequam, amatores mundi, venditores Indulgentiarum, spoliatores beneficiorum, oratores incommodi, conspiratores seditiosi, suspiratores crapulosi, desideratores honorum, zelatores criminum, mundi raptiores, insatiabiles predicatorum, applausores hominum, seductores faminarum, seminatores discordiarum. Benè etenim de Vobis gloriosus Propheta Moyses in cantico suo cecinit, Gens absque consilio, & sine prudentia, utinam saperent*

perent atque intelligerent, ac novissima providerent; *Ædificatores in altum, & dum altius ascendere non poteratis, tunc cecidistis, sicut Simon Magus quem Deus contrivit, & plagâ crudeli percussit: sic & vos per seductionem, nequitiis, mendaciis; detractiones & iniquitates vestras corruistis. Et populus dicet illis, Ite Doctores perversitatis, subversores veritatis, & fratres Sunamitidis, patres hæretica pravitate, pseudo-Apostoli, quia simulastis vos vitam servare Apostolorum; nec tamen in minimo vitam illorum implevistis. Filii iniquitatis, scientias viarum vestrarum nolumus, nam præsumptio elata vos decepit, & insatiabilis concupiscentia subvertit erroneum cor vestrum: Et cum in altum, ultra quàm decet, ascendere voluistis, justo Dei judicio, deorsum in opprobrium sempiternum cecidistis.* Joann. Wolfius in memorabilibus Cent. XII. Anno, 1180. pag. 400.

Thus farre the Prophecy it self; of which and the like, what to think, and what credit is to be given thereto, others have given their opinions, viz. that it is not impossible Prophecies and Predictions of this kind may amount to no more then the dreams of melancholy, superstitious, and distempered persons, such as of which it may be said,

*Augurium vanum vani docuere parentes,
Cui credens, dignus decipiatur erit.*

But to deny all credit to Prophecies is to be guilty of an incredulity greater then that of the incredulous.

Thomas. Nor are we to think what God'saith by the Prophet *Joel*, to be spoken in vain, *That in the last dayes, the old men should dream dreams and see visions, and the sonnes and daughters prophecy.* Many examples might be alledged of Prophecies of this kind which the event hath confirm'd to be true, and therefore they may challenge belief, when they are in their effects fulfilled.

But for what we have at the present to do with, it is to be observed, that it was approved in the Council of *Trier*, as may be seen in the precedent life of Saint *Hildegard*; whereto is added the suffrage of *Eugenius* the third, Bishop of *Rome*, which according to both *Jesuits* and *Canonists*, is an extraordinary authentication.

But the Society may object, that, all this granted, this prophecy is not more applicable to them, then to the *Franciscans*, *Dominicans*, *Augustines*, *Minorites*, or indeed the whole *Clergy*. To this all that can be answered, is, to desire the Reader very seriously to consider, first the words of the *Prophecy*, and thence direct his thoughts on the *Life*, *Doctrine*, *Manners*, and *Humours* of the *Jesuits*; and comparing the one with the other, he will, if I mistake not, find, that they cannot be so pertinently attributed to any *Order* as this last of the *Jesuits*. To which purpose, the ensuing *Remarks* are laid down by way of comparison between the *Prophecy* and the *Society*, to shew that it, and no other, is design'd thereby.

Paragraph 1. *In diebus illis surget gens insensata, In those dayes shall arise a sort of people that will be insensate.*) Some haply may wonder why she should call the *Jesuits* an insensate sort of people, when it is known to all, the world affords not any thing more crafty, or over-reaching then that Sect. Inasmuch that

that a certain Germane Prince was wont to say of it, *What the Devil knows not, a Jesuit doth.* And another used this Simile of them; *As farre as the Devill exceeds men in craft and mischief, so far do the Jesuits exceed the Devil himself in slights and elussions.* But she calls them *insensate*, because they above all others advance and maintain opinions and maximes contrary to those of other men, and such as are inconsistent with common sence, so as it may be said of a *Jesuit*,

Tu semper contrarius esto.

Whence it comes that they are by some called *Stoici* and *Stoicida*, as opposing the generall Tenet of all other men, and out of an unparallell'd obstinacy, denying things as cleare as that the Sunne shines at noon. Or haply, because they have put off all sence of humanity and commiseration, whether they have to do with *Hereticks* or *Catholicks* it matters not, if they will not comply with their desires; as also in their maintaining of Murther and other Enormities lawfully committed upon the slightest grounds imaginable. This the Monks of *Portugal* felt very heavy, when *Philip* the Second of *Castile*, how justly or unjustly I say not, made an hostile invasion into the Kingdome. But it may also be imagined that the insatiate Brutality here attributed to them, hath some allusion to those Enthusiasmes, which the *Jesuits* very much pretend to, and for which they much celebrate their Founder *Ignatius*, as when he abstained from sustenance a whole week together, as *Orlandinus*, a member of the Society, affirms Chapter I. page 26 or when he ran into a Poole of water, to deterre a light woman of his acquaintance from a venereal inflammation. *Ibid* pag. 69. Or when he is said to be in

an extacy for the space of eight dayes together. *L. I.* 28. Or when he had celestiall Visions, *L. I. p. 13. 27. 34. 40.* though the *Jesuiticall Catechisme* seems to make the same *Ignatius* a person so stupid that he was not admitted to Catechisation for the space of four years. page 64.

Parag. 2. *Pomposa; addicted to pomp*) then which nothing could have been more oracularly spoken, for what indeed is the whole Institution, but *pompe*? There is nothing so apparent in their humours, carriage, actions. For though they seem in their discourses to make profession of humility, yet is there not any thing they really lesse intend, then submission of mind. They are full of *pompe* and sumptuousnesse in their gate, in the structure of their Churches, Colledges, Gardens, Houses of recreation, Schools, in their teaching, reading, professing, singing, acting of Comedies, in their Processions; in a word, all things are done with such affectation, ostentation, *pompe* and theatricall magnificence, as in the apprehensions of all others are inconsistent with the simplicity and austerities of a Religious Institution, and no small scandal to the generall profession of Christians.

Parag. 3. *Cupida; Covetous*) To produce examples to make this more manifest, were to demonstrate that fire is hot: it is a thing notorious to all the world, and lyes very heave upon the whole Clergy whose sighs and groans are sufficient arguments of the burthen they feele. *Bring, bring*, are their morning prayers; *Give, give*, their evening. They who desire further satisfaction may look into *Thomas de Vergar*, in his Book *Of the slights and stratagems of the Jesuits*, C. 25. 32. 33. 44. 45. 46. 47. and *Speculum Jesuiticum*, Mantiss. 6. 8. 13. 16. *The Jesuits and a Beggars wallet* are both in the same predicament, sick of the same disease, insatiable.

Parag. 4. *Perfidia; Perfidious*) Towards God, Princes, People, and especially the rest of the Clergy.

To

To God, in that having made a solemne vow and promise in their Baptisme to be faithfull to him, they afterward sweare allegiance to *Ignatius*. To *Princes*, that is to say, all Kings and supreme Magistrates, except the King of *Spaine* whose spirituall *Janizaries* they are. They maintain him with their pens; he them, with the sword. To the *People*, who have so often smarted for their treacheries and the inconstancy of their humours and interests. Nor is it enough that they are themselves guilty of breaches of fidelity towards the Secular powers of the World, but they are the encouragers, maintainers and abettors of all the like breaches in others; so that now in matters of correspondence, commerce and contract, a man is no longer ty'd to the observance of promises, then it shall be for his advantage to do it. By their exasperations and suggestions came the toleration of Religions in *France* to be so much disturb'd, and the ensuing calamities occasioned. By whose means came the Edicts of *Ferdinand* the second for a free exercise of Religion granted to the *Bohemians*, *Austrians*, *Carinthians*, *Moravians* &c. to be broken and repeal'd, but by that of the Jesuits? By whose persuasion came the same *Ferdinand* to violate the priviledges sworn to by him at his coronation before the Electors, but by theirs? By whose instigations did the same *Ferdinand* put out the Edict concerning the restitution of Ecclesiasticall Goods, whereby he brought the House of *Austria*, and the whole Empire into inextricable inconveniences, but by theirs? Who are they that teach, preach, maintain in their writings, that all Transactions, pacifications, accommodations are so long to be observed as the Pope and themselves think it convenient, but the *Jesuits*? To what end serve all their evasions, prevarications, equivocations and mentall reservations, but to elude all they have to do with, and to make a certain Science of perfidiousnesse? See *Thomas de Vargas* c. 41. 42. The awfull observance of

oaths, promises, engagements, is a thing not mentioned in the *Jesuits* Gospel, where it is almost a maxim, *Nucibus pueros, juramentis viros fallendos*, That children are to be deceived with toys, men eluded with oaths.

Parag. 5. *Dolosa ; full of deceit*) This is ever a near neighbour to the precedent ; for it seldome happens that he who is perfidious and treacherous, is not also fraudulent ; and he who is fraudulent, is not guilty in some measure of perfidiousness. *Virgil's Sino* compared with these was a simple harmlesse fellow : these are not so much deceitfull, as made up of fallacy and deceit, nay, they are essentiall to them. This is the end and designe of their so much recommended amphibologies and æquivocations. Notorious were those of the English Jesuite Father Garnet. To this head may be referred feigned and supposititious Letters, and the counterfeittings of other mens Seales. *Mercurius Jesuiticus* relates, that in the yeare M. D C. I X. when they were about to build a Colledge at *Troyes* in *France*, to carry on the businesse with more expedition and encouragement, they writ to the King that the Inhabitants were extremely desirous of it, and by way of answer produced Letters from him to them, wherein the King encouraged and commanded them to accommodate the Fathers ; but in both, the forgery of the *Jesuits* was most remarkable. Having counterfeited the publick Seal of the City of *Rochel*, they signed Letters therewith, which being accidentally intercepted, brought the *Rochellers* into a sad and deplorable warre. But their transcendency in deceiving and circumventing is not so notorious in any thing as the famous History of *Cottaba*, which happened in the yeare one thousand six hundred twenty eight, which who desires to consult may find in Greek and Latine, at the end of the book called *MYSTERIA PATRUM JESUITARUM*, Printed one thousand six hundred thirty three, written

ten, by way of Letter, by *Gregorius Hieronimachus* the Patriarch. Much also to the same effect may be seen in the *ANTI COITON*, as also in *SPECULUM JESUITICUM*.

Parag. 6. *Peccata populi comedet*, That shall feed upon the sinnes of the people) This hath some relation to those that drive a trade of Indulgences. But they have a more subtle and more gainfull way, that is, they of all men, are the most experienced in the advantages are to be made in the Confessions of Kings, Princes and other illustrious persons, by whom the ordinary sort of people are governed and disposed. These they have a knack to engrosse to themselves, and so to order them as to make their Kitchens warme, and their purses heavy. This is so apparent every where, that it is their own complaint, but full of ostentation and design, that they are overwhelmed with the innumerable conflux of Penitents that addresse themselves to them. See more hereafter.

Parag. 7. *Ordinem quorundam timentium devotiorum sub dissimulatâ mendicantium specie tenentes*: Assuming to themselves the title of an ORDER of men devout and fearing God, under a personated resemblance of poverty:) All which words require our particular consideration and exposition. Assuming to themselves the title of an Order, for so it seems they will needs be called, and take it most heynously when any one gives them the denomination of MONKES or FRIERS Devout and fearing God; they indeed put on a shew of much feare and reservednesse, as also pretend to a more then ordinary degree of devotion, as such as serve the Lord with feare and trembling. But all proceeds from their exquisite Sycophancy and personation, for they are so far from being fearfull, that they are excessively confident and ready for any mischief; and if they be guilty of any devotion, it is in order to do somewhat that is indirect, and to carry on his ends whose Rule and institution they are sworn to. Under a personated resemblance

of Poverty; What ever they do, what ever they meddle with, whatever they are concern'd in, is not free from dissimulation and imposture, nay it is that part of their trade they now make the greatest advantages of. To this may haply relate what the Jesuit *Orlandinus* fathers upon their own *Ignatius*, l. 1. p. 20. That *Ignatius*, being entertained at the Hospitall of *S. Luke* at *Minorissa*, suffered his haire (which according to the fashion of that time was very long) his beard and nayles to grow neglectedly, and his whole countenance to be sordid. His cloathing was a piece of course sack-cloth; his bed, the bare ground; his sleep very little, and that subject to mid night interruptions by his prayers. Thrice every day he very unmercifully disciplin'd himself; seaven houres he spent upon his knees in severall prayers, not accounting the time which he on the same dayes bestowed in hearing Masse, and saying the severall parts of the Office. He fasted whole weeks together, taking no sustenance but a small piece of bread, which he had begged, and water, and that onely once a day. Onely upon the Sundayes, when he went to the Sacrament of Penance and communicated, he remitted somewhat of the severity of his abstinence, if he had the convenience to do it. If he could so acquit himself of these employments as to have any spare time, he either ministred to the sick, or begged almes to be bestowed upon other poore men, or by devout and pious discourses, endeavoured to make those he met better then they were, making it his constant businesse to be ever so employed as not to afford his body any indulgence. Here is certainly the description of a man truly devout, and working out his salvation with feare and trembling; but whether it be truly attributed to the person on whom it is bestow'd is that which is much in question, as being extreemly at a distance with the rules of the Institution in things relating to Diet and the Kitchen, and much more with the practise of those who oblige themselves thereto there being not a more delicate sort of people in the world besides; as shall be shown hereafter. Not to men.

mention, that these characters of sanctimony and austerities frequent in Jesuits and none other, are by themselves advanced merely to claw one the other, a kind of hypocrisie, whereof though they fail of the reward they expect here, namely the credit and respects of men, yet shall they not of what they are to have hereafter, confusion and gnashing of teeth.

Parag. 8. *Séque cateris, fidei devotione, inflatâ scientiâ, & præfensâ sanctitate præferentes*: preferring themselves, through feigned devotion, an aery Science, and pretended sanctimony, before all others. She allows them a devotion, but it is feign'd; a knowledge, but an aery one; sanctimony, but pretended onely and personated. The Substantives are indeed very commendable, but the Adjectives spoile all and make them detestable. A thing feigned, as a thing painted, is of no long duration; what's aery, soon vanishes and comes to nothing; what is onely pretended signifies a ly, and wants those testimonies and demonstrations whereby a thing should subsist. Of feigned devotion, somewhat hath been said in the precedent Paragraph, and more shall be in the subsequent. Concerning the aery science, and the pretended sanctity they make so great ostentation of, let us heare what the Jesuit *Ozorius* sayes, tom. 4. Of his *Sermons of the Saints*, in that upon the death of *Ignatius*, taking his text out of the ninth chapter of the *Apocalypse*. And the fifth Angel blew his Trumpet, and I saw a Starre &c. The fifth Angel there spoken of, saith he, is *Ignatius*. And page 166. he saith; God hath a tenderneſſe for the ORDER which taketh its denomination from the name of *JESUS*, equall to what the Patriarch *Jacob* had for his sonne *Benjamin*, whom he had begotten in his old age. The Institution of the *Jesuits*, saith he elsewhere, is an institution of men grown up to the height of perfection. Of their feign'd Sanctity, much need not be said, since not onely the books put out by themselves, speak it sufficiently, but it is notorious to all the world. Let a man but consider their institution,

14. *The Prophecy of Saint Hildegard.*

institution, their vows, their lives, their doctrine, he will find nothing, but painting and feigning and pretending and dissembling. Their *aery* and imaginary Science is so obvious in their works, as if they were bent upon nothing so much, as to make all others, in matter of science and learning, compared to them, the most despicable things in the world. Witnesse that voluminous work put out by them of *Anwerpe* in the yeare 1640. under the title of *Images*. Witnesse the *Amphitheatre of Honour*, or as others will have it, of *Horreur*, scribled by *Scribanius*, wherein *Scaliger*, *Causabon* and *Gruterus*, esteemed by all the learned a *Triumvirate* of transcendent Wits in their times, are accounted in comparison of the *Jesuits*, persons of no parts, children, fit to go to School again. For the *Jesuits* are to be thought the hereditary Professors of all Learning. To what hath been said may be added the *Dedicatory Epistle* of the Jesuit *Raderus*, before the life of *Camisius*, of the same Society, whereof part may be read in the *Speculum Jesuiticum Mantiss.* 5. There among other things he sayes, *That it is the principall designe of the Jesuits to bring Cities, Provinces, Nations, Commonwealths, Kingdomes, nay the whole World to a nearer relation to Heaven, and to be their conductors to eternall Beatitude.* Nay the Jesuit *Ozorius* makes no difficulty to affirme, *That the Jesuits were ordained to supply the defects, to cure the infections, to correct the miscarriages of other Orders, Societies and Religious Institutions, and to put the proud masters of the World to silence.*

Parag. 9. *Sine rubore & timore Dei ambulantes; Walking without any shame or the feare of God*) It will be to little purpose for the Jesuits to celebrate themselves, and to make ostentation of their austerities and sanctity, if there be any credit to be given to this holy Womans prophecy. She tells us they own no *shame*, and if we consider them well, we shall find they make her words good. Who are those that commend *Regicides* and

and call them *Ehuds*? Who countenance *Homicide*; and all those crimes which other cowardly bashful people conceive a horror at? Who are so confident, and have such adamant foreheads, as to deny what most Historians affirm, millions of people have seen and attest? Who have *Maximes* calculated for all sorts of persons, encourage breaches of trust in *Servants*, of allegiance in *Subjects*, of duty in *children* and *Wives*, and dissolve the ties of humane *Society*? Who are the Abettors of *detraction*, *perjury*, *lying*, &c. Of which who desires particulars may consult the *Mystery of Jesuitism*, and open the Book where he will. *Without the fear of God before their eyes.* Ah *Hildegard*, take heed what thou sayest of those, who, if we believe themselves, are the *Reformers* of the world, the good *Genii* that conduct men to *Beatitude*. They are employ'd upon the Embassy of the Gospel to all the world, and for that reason assume the name of *Religious* men above all others, and will not be called *Monks*, nay among the *Portuguzes* and the *Indians* will not be content with any under that of *Apostles*. But that certainly not without pretence; otherwise they would not be the occasions of so many commotions, warres, insurrections, and accounted incendiaries and the abettors of all impieties, even by those who are not upon any account of Religion their enemies. See *Elixer Jesuiticum*, part 1. printed in the Year M. DC. XLV. and *Spec. Jesuit*, page 239.

Parag. 10. *Multa nova mala adinvenientes; Introducers of many evil things*) O *Hildegard*, how truly hast thou spoken, and how much is it to be wished it were otherwise! For what new evill have they not introduc'd, and do daily brood?

I. The ORDER it self, or the institution of that Order, what is it but a new Evil introduc'd, a new order brought in after so many others, under which the world sufficiently groaned before.

2, Thei

2. Their separation and difference from those Orders.
3. Their unheard of and arrogant assumption of the name of *Jesus*.
4. Their maintaining of opinions contrary to those of all other men.
5. Their artifices in creeping into the Courts and concernments of secular powers, and insinuating themselves into the affections of the weaker sexe.
6. Their depriving of other Orders of their subsistence and habitations.
7. Their imitation of *Proteus's* and *Verumneus's*, and putting on all shapes, to make good, that a *Jesuit is every man*.
8. Their *Æquivocations*.
9. Their sowing of dissention, and raising of Jealousies between temporall Princes.
10. Their dissolving the mutuall obligations between Husbands and Wives, Parents and Children.
11. Their forging of Letters, and counterfeiting other mens hands and seals.
12. Their making of new Creeds.
13. Their denying, discountenancing and oppressing of the Truth.
14. Their bringing up of their Disciples to a more then theatricall confidence, and encouraging them to Regicides.
15. Their doing of all things under a pretence of Religion, when they have not the least tincture of any.
16. Their doing of all things in order to their own accommodation and advantages.
17. Their casting of mists before mens eyes to induce them into an erroneous perswasion, that piety, sanctity, religion, modesty, learning and the knowledge of all things spirituall and temporall is onely to be found in them.

19. Their unspeakable subtilty.

20. To extoll and acknowledge the Pope in Spiritualls, and the King of Spain in Temporalls for the onely supreme Monarchs..... But who is able to give a particular account of all their new inventions? *Lybia* is not the damme of so many Monsters, as they are Authors of new evils; till at the last they find out also a new Hell.

Parag. 11. *Fortes & validi*; Strong, and in good plight.) And why should they not? They eat what is delicate; they drink of the best; they lodge at their ease; their habitations are the most delightfull, they are warmly cloath'd, they enjoy themselves in all things, they want for nothing, they are not troubled with the care of worldly things, they are accommodated even to superfluity, they have the tuition of youth, nay many times are the bodily as well as ghostly Fathers of those whose education they are entrusted with. And in this they are not unlike Cuckoes who laying their eggs in the nests of other birds, leave the burthen of their hatching and breeding to them. They are *Goliath's* in body, *Goliath's* in mind, *Goliath's* in their words, *Goliath's* in their actions; onely in this they differ from him, that they appear not in the fore-front of the battell, lest they should meet with the mortall sling of David. They think it enough, if like *Demosthenes*, they fight with thundring words, and when the businesse comes to handy-blowes, slink away.

Parag. 12. *A sapientibus & Christi fidelibus Ordo ille maledicetur.* That order of men shall be evill spoken of and cursed by wise men, and the faithfull ones of Christ.) Not undeservedly. He whom many feare, must needs stand in feare of many; and who speaks ill of many, must expect to be evill spoken of by many. They undervalue, and speak evil of Christ when they advance maximes destructive to those of his Gospel. If the name of Christ were not despicable with them, they

they would not, by the extravagance of their opinions bring Christian Religion into so much contempt. *Christ* therefore hath long since cursed them in his Word in the fruitlesse *Fig-tree*, and under the names of *Scribes* and *Pharisees*, when he pronounced his eternall Woe against them. They are cursed and ill spoken of by the *Wise men*, that is, by those who detect their artifices and subtilty, for their craftinesse cannot be alwayes kept secret. God and Time, who reveals all things, brings also their wickednesse to light, nay they have been discovered in the very beginning of their Institution. How often hath *Ignatius* himself been ill spoken of, one while in *Spain*, another in *Italy*, another in the midst of *Rome* by *Guidicius*, another in *France*, by the Colledge of *Sorbonne* and the *Parliament*? See *Orlandinus* Lib. 1. 2. How they have been, and still are hated and ill spoken of by all the other Orders and the rest of the Clergy, the Philippick Orations spoken in the Parlement of *Paris* by the Advocate *Pasquier*, *Menilius*, *Mortivillerius*, &c. can testify. The same thing is manifest from the bandyings against them of all the *Universities* in *Europe*, and to what heighth their differences came may be seen by any that will in the *Jesuiticall Mercury*, *Thuanus*, *Metteranus*. But we shall not think it much to give a catalogue of those who have publickly opposed the Institution of the *Jesuits*, though the names of many are yet unknown. Of a greater number take onely the ensuing, as such as were more easily procured.

All Universities, and chiefly those of France: as may be seen in *Thuanus*, *Mercurius Jesuiticus*, Tom. 1. 2.

That of Cracovia. *Mercur. Jes.* Tom. 1.

Of Lovaine

Of Doway *Mercur. Jes.* Tom. 1.

Of Padua. *Thuanus.* Anno 1541.

Anticotton.

Antonius Arnoldus.

Amichanus. Thuan.

The Austine Friars. Thuan.

Aphorismi doctrina Jesuitica.

Barthol. Guidiccio. as appears by the Jesuit Orlan-
dinus in his Jesuiticall History, and Ribadeneira, in the
life of Ignatius.

Belloy, the Atturney Generall in the Parlement of Tho-
louse, Merc. Jesuit. part. 1.

Barliertus, in his suspicions of the four Monarchies.

Carolus Molinaus, i&us, Thuan. l. 35.

Cheverinus Cancellarius, anno 1598.

The Advice of a Nobleman of Poland, Anon. concer-
ning the ejection of the Jesuits out of Poland.

Eremitam Monachi 1540. Thuanus.

Harlaus, President of the Parliament of Paris Thu-
an. l. 37.

Johannes Gerson, Chancellor of the University of Pa-
ris. Merc. Jesuit par. 1. Thuan.

Mortivillerius, Rector of the University of Paris.

Pasquierius. Thuan. l. 110. in his Jesuitical Catechism.

The Parlements of Paris and Tholouse, as to be seen in
severall places of Thuanus.

Passeratius, especially in his Oration, *de ridiculis*.

The Professors of severall Universities. Spec. Jesuit.
under the title of Academies.

Petrus Alliacus, Cardinal. Thuan.

Petrus de Mortivilliere, Counsellor at Law & Advo-
cate, Anno 1613.

The Professors and Peers of Poland. 1564. 1606. 1607.
1622. Merc. Jesuit. par. 1. 2. Thuan.

Simon Marion, Counsellor, Thuan. l. 119.

The Colledge of Sorbonne at Paris. Thuan. in severall
places. Merc. Jes. par. 1.

Stanislaus Proviski, a Nobleman of Poland. Thu. l. 137.

Thuanus President and Historian of France, in severall
places of his own works.

The Republick of Venice, 1591. 1606. 1612. Thuan.
Meteran,

The

The Relations of Francfort.

Turnebus in his Poems.

Guilielmus de sancto amore, Thuan.

This the Reader is to look on, as a taste of what might be produced as to this particular. Who desires more, may consult *Speculum Jesuiticum*, and *Elixer Jesuiticum*.

Parag. 13. *A laboribus cessabunt, & otio vacabunt: They shall be no great pains takers, but lovers of leisure.*) How can that be? Why, they leave not a corner of the world unsearch'd; they are upon perpetuall missions, and travells by sea and land, they have the management of Schools, the education of youth is their burden, they preach, they celebrate, they advise those that consult them, they heare the confessions of all that apply themselves to them, from the Court to the Cottage they find something or other to do. Can these men be said to be at leisure? But as we find, that, of men, some spend their lives in doing nothing, others in doing what they should not, a third sort, in doing that which is evil: so they are busie about that which they should have nothing to do with: They have one foot in the pulpit, another in the palace. Or they do that which is evil, teaching what ought not to be taught, commanding those things which cannot justifiably be done: which while they do, 'twere better they did nothing. For their pains in the education of youth, it is far from what the simpler sort of people imagine. Let a man but consider the distribution of *Classes*, and *Lectures*, and the multitude of Teachers, and he will find it far short of what they would persuade the world to. For, their Classes being dispos'd according to the severall sciences, there is one or two design'd for every art, and he not for many yeares, but for one or two, after which he is succeeded by another, and he, having gone through his course, by another. For instance, There is one teaches onely *Ety-mology*, another onely *Syntaxe*, another *Prosodia*, another

ther Poetry, another Rhetorick, another Logick, leaving all the other parts to others: whereas among others the Masters are employ'd all day in teaching, taking ten times as much pains as any of them. The same course is taken in the writing of Books among the Jesuits; for they so divide the whole task among many, as the Builders of the tower of Babel did, one brings lime, another stones, a third water, a fourth other necessaries: so when any Jesuit intends the publishing of some piece, he first draws the principal draught or design of it, and sends copies thereof to the other Colledges, where being received, the tasks are divided, every one contributing his endeavours. So that the Author of the Book, having all his materials prepared to his hands, disposes them according as his fancy leads him, orders, polishes, and dresses up all into such form as he thinks fit. Now among us all's otherwise, a man is forc'd like a spider to spin all out of his own bowels, so that their labour, compar'd to ours, amounts to little more then recreation, nay is meer divertisement. Another employment of theirs wherein they take much pains, is, to work themselves into the secrets of Kings and Princes, and to dive into the nearest concernments of private persons, and to hold correspondence, and write news all over the world. *Pride* we know will suffer a little pinching; nor shall we attribute that to labour or businesse, which is the pure effect of a pragmaticall curiosity.

Parag. 14. *Assumentes potius Ordinem adulantium quam Mendicantium*; taking upon them an Order rather of Flatterers then Mendicants) What should be the reason of such a distance between their Vows and Actions? No other then that of him in the Gospel, working is a little hard and indigestible with such delicate bodies, and to turn ordinary, obulary, beggers, they think a shame. What remains then, but that they should endeavour to supply their exigences by Flatteries, Insinuation and Sycophancy. To beg from door

door to door is not therefore to be expected from them though even in that day they degenerate from their Founder, who, as *Orlandinus* affirms, thought it no shame to begge, not onely for himself but also for others; but they are whole. false beggers.

There is a more secret, more compendious, and more gainfull way of begging, by the visitations of sick persons, especially those, whom, by reason of age or extremity of sickness, they conclude not long to remain among the mortall.

The voluntary proffers of their intercessions, are seeds that grow up into considerable advantages to them.

To draw people in to contribute towards the building of Colledges or Churches is an old bayte, and yet proves so effectually, that their Edifices, like Phoenixes derive glory from their ruines. Notorious was the conflagration of the *Jesuits* colledge at *Cullen*; but it may be there are those yet living who can attest, that, some dayes before the fire happened, their Library and what else was most considerable, were conveyed thence to other places.

To this may be added the influence they have over Princes, great men, such great Ladies as being Widows are eminent for their simplicity, and doating old women, and thousand of other wayes they have to milk money out of mens pockets. No doubt but the *Secret Instructions of the Society*, whereof we have a short summary before, have been very much enlarged, as to this very particular.

He therefore is the most mistaken man in the world who think these to be triviall beggars, such as will be dispatched with a piece of money or two. *Todo, Todo, Todo*, Au, Au, Au is their motto, deriving it from their Countrey men the Spanish Soldiers at their plundering of *Anwerpe*. *Artem adulantium assumentes*: they are indeed very eminent Masters in the science of Adulation.

This is the onely way to creep into Courts, and to in-

insinuate themselves into the secrets, nay into the very breasts of Princes. Nay, indeed whither not? And this they are so excellently well read in, that the famous parasites described by *Terence* and *Plautus*, were they alive, might take instructions from them. Had not this been used very successfully, they had not been so easily readmitted into *France*; they had not been in such esteem with the King of *Castile*; *Ferdinand* the Second had not in the space of nine years one way or other scattered among them twenty five Tuns of Gold, according to the computation of *Holland*, not to mention the profits, tithes and other advantages which he bestowed on them, besides the ordinary revenues, as was attested by *Caraffa* the Popes Nuncio. See *Speculum Jesuit.* pag 208.

But they never make greater advantages of this art, then when they have to do with those of the weaker sex; How are those poor things cajoll'd by them? How do they undermine their Honours and estates by glazing speeches and the most refined part of pious Syco-phancy? Who desires further satisfaction as to this particular, hath onely to read over the first piece of this Treatise, which is such a discovery of pollutions as hardly ever saw the light before; If that satisfie not, see what is said in the *Mantisse*, or *Additional*s to *Speculum Jesuiticum*. See also what is said hereafter, Paragraph 28.

Parag. 15. *Studebunt omnes nimium qualiter Doctoribus Veritatis resistant. They all shall make it too much their study how they may oppose the Teachers of Truth.*) To prove this to be true, *Francfort Mart* shall be our testimony; as groaning under the infinite number of books spawned by the Society, and brought thither. For what article have they not deprav'd? what truth have they not by their pernicious glosses and interpretations corrupted and enervated? If that satisfie not, take the *Mystery of Jesuitisme*, from one end to the other, and let that and the *Additional*s, con-

concerning the differences between the *Jesuits* and the *Curez* of *Rouen* and *Paris*, be an eternall *Pyramid*, to show that they care not what truth, nor what person they oppose, when they have the *Casuits* and those of their own *Order* to vindicate.

Parag. 16. *Et eosdem cum potentibus interficient; Audi* (shall put them to death together with the mighty.) No with the spirituall sword, for so they would not oppose the Doctors that maintain the truth, but with the temporall. *France* hath with sorrow known this; *Austria* can witness it; *Scotland* hath felt it; *Poland* cannot deny it, nor hath the Low countries been free from it. Tis added, together with the mighty; Turk or Trojan it matters not, so he be in their way, he must be removed out of it. The manes of the great Monarch of *France*, *Henry* the fourth are not yet appeas'd. Who would see more as to this point, may consult *Speculum Jesuiticum*, and the *Apology of the Jesuits* upon the parricide committed upon *Henry* the fourth.

Parag. 17. *Potentes seducant; seducing the powerfull.* (with as much diligence and assiduity as if it were the principall design of the Society. There is a twofold seduction, a spirituall and a temporall, they are excellently well read in both. For the Spirituall, their Tenents witness against them. Let there be a parallel made between the doctrines of the Gospel, and those of the *Jesuits*, and it will be found that for a man to be a right *Jesuit*, he must be somewhat much different from a *Christian*. See the *Mystery of Jesuitisme*. As to what concerns temporall and politicall seductions, it is a thing so manifest, as that it is day, when the Sun shines. However an instance or two will not be amiss. *Sebastian*, King of *Portugal*, how miserably was he blinded by the Counsels of the Spanioliz'd *Jesuits*, so as to engage in a warre upon *Africa*, which cost him both his kingdome and his life, as may be read in History, and particularly *Thuanus* lib. 65. By the seductions of the same Politicians, *Sigismund* Prince of

of *Trensilvania* was depriv'd of his Principality, and after a long and wretched captivity, ended his life and misery in prison. *Thuan. lib. 110. Spec. Jesuit. anno 1594.* By the crafty suggestions of the same persons, *Sigismond* King of *Poland*, attempted an unfortunate reformation in *Swethland*, for the expedition where-by he would have settled it, proving unsuccessfull he with much danger of life returned into *Poland*, and lost a Kingdome that had anciently been his own. Their persuasions wrought so much on *Philip* the second of *Spain*, that he treated his sonne *Charles* most unworthily, keeping him a long time in prison, where at last he dyed, but how, God onely knows. *Canisius* the Jesuit writ a Letter to the Emperour *Ferdinand*, where-in he would persuade him that his sonne *Maximilian* had some thoughts of embracing the *Augustine* Confession, and therefore was to be severely treated (as *Philip* us'd his sonne *Charles*) or banish'd the Empire: which Letter of *Canisius* was, after the death of *Ferdinand*, found among his secret papers, yet did not *Maximilian* call the Jesuit to an account for it further then an expostulation.

Parag. 18. *Propter necessitatem vitæ & delectationem mundi: in order to the conveniences of life, and the enjoyments of this world*) Why should a man be a Jesuit for nothing? A Thief steals to furnish himself with those conveniences of life which he could not honestly come by. A man ventures the breach of a commandment with a woman, for his pleasure and enjoyment sake. The wickedest men propose to themselves, some, though but an apparent good in their actions. So what mischief is done by the Jesuit, proceeds from their extraordinary care for the accommodations and enjoyments of life. The belly is the master of many bad arts, and the inventor of many; but whats below it and what's about it of more.

Parag. 19. *Diabolus in eis quatuor vitia radica vit; the Devil hath sown the roots of foure Vices in them*) Tis well

well there is no more. Or is it spoken allusively to their quadrangular *Miters*. But the holy woman's meaning by *four*, is principally *four*; she names only *four*, the rest she leaves to the Reader to finde out himself.

Par. 20. *Adulationem, et eis largè datur: Flattery, that large gifts may be bestowed on them.*] For their flatteries, somewhat hath been said thereof in the precedent paragraphs, and particularly that which begins *artem adulantium affumentes*. Nor is it without design that they are so well vers'd in it, that is, that they may the better furnish themselves with the accommodations of life. Who ever grew rich, who ever procured friends by telling of truth? No, soothings, flatteries, and insinuations are the most approved receipts for that purpose. We finde in Scripture what become of *Nathan* and *John Baptist*, alas, ignorant, plain-dealing men, they had not the *Ignatian Art*.

Par. 21. *Invidiam, quando aliis dabitur & non ipsis; Envy, that any thing is bestowed on others and they get nothing.*] Though they are the richest beggars that ever were, yet can they not but take it heinously that any thing falls besides their wallets. They are ever the first served, they prevent all others, and like supplanting *Jacobs* carry away the first blessing. And yet how heavy they lie upon all other Orders and the whole clergy, the complaints are general. But had we lost all examples as to this particular, there needed no more then to instance in their vast revenues, and colliges like Royal places.

Par. 22. *Hypocrisin, ut per falsam simulationem aliis complacent; Hypocrisie, that by their crafty insinuations they may comply with others.*] Hypocrisie is the deity they serve night and day, whom they above all others sacrifice to. 'Tis an art they study beyond all other, as such as they know how to make their advantages of in Courts, in palaces, in the pulpit, in the schools, in commerces, in conversation, in all things. The divisions

sions of it, are simulation, dissimulation, sycophancy, evasions, prevarications, mentall reservations, equivocations, restitution, directions and diversions of the intention, advantageous interpretations of favourable circumstances, and many other such like common-places, which who is once well read in, may conclude all he converses with, and say and unsay what he please at the same time. Who desires particulars may consult the *Mystery of Jesuitisme*; *Myseria Patrum Jesuitarum*, This is also a most compendious way to insinuate into the favour of great men, and to get an influence over rich Widdowes. Excellent in this Art was F. Cotton, Confessor to Henry IV. of France.

Parag. 23. *Detractionem, ut se ipsos commendare & extollant, & alios vituperent, propter laudem hominum, & seductionem simplicium, ac sine devotione & exemplo*; Detraction or Calumny, that they might celebrate and commend themselves, to the disparagement of others, to gaine praise among men and to seduce the simple, and that without any devotion or example.) How pertinentely is this applicable to the Society, exclusively to all other Orders or communities of men, Religious or prophane? Who are the countenancers of Calumny, and take it amisse that, though Courts and Kingdomes are put into combustion by the advance of so horrid a tenent, it is not publickly taught and practised? See the *Mystery of Jesuitisme*, LETTER XV. &c. and you will find who they are, and whom the honest plain dealing Capuchin confidently charges with a MENTIRI IMPUDENTISSIME. So that all truly consider'd, it may be imagin'd, that it is through detraction and contempt of others, the commendation and overweening opinion they have of themselves, they are arrived to that height of esteem and authority wherein we now find them. Of this the Universities of France, those of the Low-Countries, Poland, Italy, have had sufficient experience, as may be seen in the *Jesuiticall Mercury* in severall places.

All other Religious Orders and Communities have felt the burthen of their Calumny, as being by them treated no otherwise then with the termes of *Asses*, *Ignoramus's*, *Drones*, fit onely to consume the allowances of the laborious Bees, and the like, whereby they make them as despicable as they can in the apprehensions of others. And how can it be otherwise, when they make it appear both in their tenets and practises, that the most infallible way to get into honours, dignities, wealth; superiority, is, by the depression and ruines of others. The sad remonstrances of the generality of the English Catholicks is but too pregnant an example of this truth, and their perpetuall complaints to the See of *Rome* against the usurpations of the *Jesuits* an argument of the little redresse of their exorbitances. The story of *Wisbich* is yet like the head of an arrow in the breasts of the secular Clergy, as reflecting on, and daily feeling the extremities they have been reduced to, since those spirits of division came among them and disturbed their peace. They are the Eagles that soar above the clouds, others onely reptile animals to be trod under their feet. Hence is it, that they pretend all Monasteries and such like places belong to them, and endeavour all they can to get them into their hands. In the time of *Gregory XIII.* they had by their false suggestions, almost wrested the Monastery of *Saint Paul* from the *Benedictines*. In the time of *Clement VIII.* they, by the same artifices, but ineffectually, would have forced the *Carthusian* Monastery near *Lucerna* from those of that Order, The like they would have done to the *Carmelites* at *Antwerpe*, but with the same successe. The Colledge they have at *Nuys* they by artifice and calumny worm'd out of the hands of other Monkes, whom they forced away thence. See a booke entituled, *Conscientia Jesuitarum; and Spec. Jesuit. Mant. 6.*

The same course they take to insinuate themselves into the favour of men, They dispraise all, they onely

ly are the excellent directors of youth, their books and precepts are onely to be followed; what ever other people publish are fit onely for Grocers and Tobacco-shops. They are onely a *flight of Phenixes*, Angelicall Preachers, the great Masters of Eloquence, Nor doth their arrogation of Auricular Confession to themselves, and administration of the Sacraments, contrary to the prohibition of Superiours and Bishops, argue lesse then a certain insolent opinion of themselves, that they onely are fit to have the mannagement and conduct of all Souls, and that all others were ordained to truckle under them. But it is to be observed, that S. Hildegard addes, that, all is done, *to gain praise among men, and seduce the simple*. It is their own, not Gods glory, which as the *Pharisees* of old, they seek: whence it comes, that whatever is done among them, speaks pomp and ostentation, and out of design upon the simple, that is to say, of such importance is it handsomely to cast a mist before the eyes of people. See their own Hydro-picall Volumes, especially that intractable collection of their own Encomiums, put out in 1640. under the Title of *Imagines*. See the *History of the Society of Jesus*, put out at Rome by *Nicholas Orlandinus*, Printed 1615. To these may be added *Scribanius's Theatrum honoris*. What horrid faggoting of calumnies upon other men and mutuall elogies and celebrations of themselves shall an unprejudiced and unbewitched Reader find in them; and all, if we may believe this holy Woman, in order to their vain glory, and the seduction of the simple, *without any devotion or example of godlinesse and sincerity*.

Parag 24. *Martyrium prædicabunt instantes; They shall be great pretenders to Martyrdome*) Of their conversion of the Indies and Plantation of *Christian Religion* there, there is an authentick discovery in the *Mystery of Jesuitisme*. LET. V. Now how a man can have any confidence of their Martyrologies, when there was such palliations in the introduction of Religion, is

somewhat hard to imagine. For their Epistles from *Japan*, and their *Indian Relations*, if, out of civility and tendernesse to persons of a Religious Institution, we grant there may be some truth, it were on the other side but prudence, in many, to turne *Scepticks*, and suspend our belief, considering also the persons and places they come from. For those who dy for treasons, conspiracies and other crimes against the civill Magistrate, and are put, *quod Jesuits* in the martyrology, that is; to prove it done by them, there needs only a short story of Pope *Urban*, who hearing that some English then at Rome, thought it both ridiculous and a scandall to Religion, to find the picture of *F. Garnet*, (one of the Powder-plotters,) among those of the Martyrs of the Society; ordered it to be remov'd, which yet they took so heynously, that they could never after endure the Pope. But as to this particular, as they are liberall enough in their Catalogues, so the world begins to grow wary, and moderate in crediting, when they have to do with not easily credible Legends and Romances. *John Chastell* attempted the life of *Hen. IV. of France*, yet the *Jesuits* writ an Apology for him, wherein they both vindicated and celebrated the attempt, as *Thuanus* affirms. Of this more may be seen in *Thuanus*, *Metteranus*, and *Baudartius* l. 38. of the continuation of *Metteranus*. How numerous the Martyrs of the Society are, See the Epistles from *Japan*, *hinc inde*.

Parag. 25. *Detrahent principibus secularibus; they shall derogate from secular Princes.*) Whether they acknowledge the Papacy or not, if they dance not suitably to their piping, that is, crosse their designs. Hence proceed their perpetuall Remonstrances to the See of Rome, of the remission and indifferance of *Catholicke* Princes in the maintainance of the Papacy, and extinction of *Hereticks*. They were very much dissatisfi'd with *Charles the fifth*, for that, having subdued *Frederick* Elector of *Saxony*, he took not away his life with his Electorall dignity, and put all the *Hereticks* to death

death, attributing to his Lenity towards them his ill success afterwards. They made *Henry III. of France* despicable in the sight of his people, because he was not as violently zealous as they would have him, for the Papacie, nor prodigall enough of Hereticks blood, and consequently insinuated the hastening of his death. Their quarrell against *Henry IV.* was his over-countenancing of the *Huguenots*; whence it came that his life was so often attempted, and at last received its period by an infamous assassinate. They raised dissatisfactions between their greatest Patron *Ferdinand* the eleventh and the Pope, whom they exasperated against him as much as lay in their power. See *Alphonfus Toletanus* in his *Relation of the Sleights and Stratagems of the Jesuits in matters of Policy*, cap. 22. 28. 29. 30. 31. They call'd *Henry* the third, *King of the Moabites*. Nay, the Popes themselves escape them not, if they oppose their designs, notwithstanding their particular vow and dependance on them, as may be seen in the precedent Piece of *The Discovery of the Society in relation to their Politicks*. Thus was *Sixtus Quintus*, in their apprehensions, a *Lutheran* and a *Wolf*, because he would not countenance them in all things; *Henry* the fourth, an abetter of *Hereticks*; a *renegado*, an *Apostate*; the *Electors of Saxony* a *Hogge*; *William of Orange*, the *Prince of Beggars*; for others they had other termes of the same kind. Nor was this derogation onely verball, but they often discovered their violence in actions, by endeavouring the ejection and disposition of *Soveraigne Princes* out of their lawfull dominions, and absolving subjects from their allegiance. Upon which account came those Books which treated of the absolute power of the Papacy over Kings, and their depositions &c. to be condemned and burnt. See *Speculum Jesuiticum*, *Mant.* II. where there is a Catalogue of those Authors that maintained that unchristian opinion; out of which we shall cull out the following.

Mariana, de Reg. l. 1. c. 6. de justâ Henrici abdicatio-
ne. Lugduni, apud Societatis Bibliopolam.

Rozus, de justâ Reip. Christ. Author. c. 3. num. 6.

Gregorius de Valentia, t. 3. dist. 1. quæst. 11.

Creswellus, in suo Philopatre, hinc inde, inprimis, sect.
2. 157. 161. 162.

Bellarminus, de potestate Pontif. contra Barclaium
Romæ, 1610. & in disp. de controver. Christ. fidei. Pa-
ris. 1613. t. 1. l. 5. c. 6. 78.

Gregorius de Valentia, in Comm. Theol. disp. 1. quæst.
12. Paris. 1609.

Cotton. in Iustit. Cathol. Paris. 1610.

Emanuel Sa, in Aphorismis, Colon. 1599.

Suarez, de censuris Excomm. Lugd. 1608. disp. 15.
l. 6. & rursus in defensione fidei Cathol. Colon. 1614. l. 6.
c. 4. & c. 8.

Ribadeneira, lib de Religione & Virtutibus Princip.
Duaci. 1610.

Carolus Scribanus, in Amphitheatro Honoris, lib. 1.
cap. 12.

How Suarez's book was treated by the Parlement of
Paris, as also what became of other Treatises of the same
nature, see Spec. Jesuit. the Apologie for Chastel, Jesuita
Ficarius, Anti-Cotton.

Parag. 26. *Ecclesiarum Sacramenta veris Pastoribus
subtrahentes: depriving the lawfull Pastors of the Sacra-
ments of the Church.*) They have indeed a strange ma-
gnetick Vertue to draw all things to themselves. Their
envious eyes are perpetually fasten'd upon the revenues
and accommodations of the rest of the Clergy. What-
ever they see, they pretend some title to, of whatever
they touch, something will be sure to stick to their
pitchy hands. This is the complaint of all. See an
instance of their griping the management of the Sa-
craments, and their submissive carriage towards their
Bishops, in the Arch bishop of Macchliu's Letter to
Cardinals of the Congregation de propagandâ fide, at
Rome, at the latter end of the ADDITIONALS to the
My-

Mystery of Jesuitisme. How the Catholicks of England have groan'd for their avarice and pragmaticall interpositions, their loud jarrings and recriminations demonstrate. Hence arose their differences with all Universities, and particularly the Colledge of *Sorbonne*. They are in Christian Religion, as the Spleen in man's body: of that increase, all the members pine away; so the richer they grow, the more are other Orders crush'd and impoverished. See the *Jesuiticall Mercury*, part 1. and 2.

Parag. 27. *Recipientes eleemosynas pauperum et infirmorum et miserorum: receiving the almes bestowed on the poore, the sick and the indigent.*) It may be imagin'd the holy woman would have said *rapientes*, taking away, that is, converting to their own use, those pious charities, a word more suitable to their insatiable avarice. 'Twas drollingly said by one, who being demanded what part of speech the Pope was, answered, a *Participle*, because he takes part from the *Clergy*, part from the *Laity*. But how truly might it be said of the *Jesuits*, who are such excellent Projectors as that can make their advantages of any thing, nay, clip the charities of the sick and poor to fatten themselves. Oh unfortunate Hospitall of *Saint James at Bourdeaux*! how have the poore exposed orphans, which thy revenues should have sustained, experienc'd the truth of this prophecy? See the first Tract of this Book, chap. 4. Since they take it so heynously to be called *Ignatians*, from the founder of their Order, *Ignatius*, a denomination as suitable to them, as those of *Franciscans*, *Dominicans*, *Benedictines*, *Augustines*, &c. are to the other Orders, they ought not to take it ill if henceforward they are called *Vespasians* since in that Apothegme of his, that *Gain smells well whencesoever it comes*, they are his exact Disciples, deriving their own enjoyments and accommodations from the groans of the sick, and crying bellies of the poor. How careful they are to watch their advantages may be seen in the

following stories. A *Lisbo* Merchant put a cabinet of jewels and other things of great value into the hands of the Jesuits, to be divided among his daughters, who after their fathers death requiring it of them, they swore he had bestowed it on the Society, and so undid the poore wench. Another Merchant of the same city dying, was persuaded by the Jesuits to make the Society his heire; the next of kinne not knowing any thing of it, coming to take possession of the deceased house, was put back by those that were in it with this answer, *The Apostles* (for so the Jesuits are called in those parts) *were the heirs*; whereupon the poore man full of resentment and grief cries out, *O Jesus Christ, hadst thou had such Apostles about thee, the Jews never durst have taken thee, much lesse, crucified thee!* But the trick put upon them by the *Genueses* was very handsome, when, after they had by their insinuations cajoll'd abundance of jewels from the richer Citizens wives, they were by the *Senate*, forced to retorne them to their husbands. See the Book of the *Jesuits Conscience*, and *Spec. Jesuit. Mant.* 8.

Parag. 28. *Nec non in multitudinem Populi se trahentes, as also insinuating themselves into a familiarity with the more ordinary sort of people.*) from the court to the cottage, from the Shepherds crook to the Scepter, from the highest to the lowest, a Jesuit finds employment, it concerns him to know what is said, what is done, what consultations are carryed on, what's concluded, at all times and in all places, from the wench that sweeps the kennell to the Princeesse in the palace. So that it is now come into a Proverbe, that a Jesuit knowes what Jupiter whispers Juno in the eare. And from this diving of theirs into the knowledge of all things, comes it to passe, that in those Cities where they are grown powerfull, as *Cullen*, *Aken*, and others, no Magistrate is chosen, no Consul created, no person put into any publick employment, no publick edict passed

passed, without the secret suffrage of the poly-pragmaticall Jesuit.

Parag. 29. *Familiaritatem cum mulieribus habentes, easque instructes: desirous of familiarity with women, and instructing them.*) Consonant to the *Secret Instructions for the Superiours of the Society*, which is the third piece of this Treatise: where see more as to this particular. In vain therefore do we expect another Order or Society of men wherein this Prophecy should be fulfilled, for as to what is said by the holy woman in this Paragraph, it falls so perpendicularly upon the Jesuits, that he is too much a partisan of theirs who denies it. This familiarity with women, a sort of creatures still'd with any thing, as it is of great advantage, so would they make it a privilege of the Society, and take it very unhand somely and insolently done, that any other Monk or Frier should set footing where they have any thing to do, as encroaching on their peculiar Province. And indeed how farre they have as to this point over-reached all other Religious Orders, we need not quote books, but the observation of those who take more particular notice of their demeanors.

But it may be said, all is pardonable, since the vow they have made of *chastity* exempts them from all suspicion of irregular conversation with them. How tender they are of that, the discovery made in the first piece of this Collection, though coming from an exasperated, apostatiz'd Jesuit, may in some measure be credited. When they are grown old, dry, exhausted, are become *emeriti* in the Venereall Militia, there may be thoughts of some such thing as a Vow; but till then, why should we imagine *Prometheus* such a churle to them as not to have furnish'd them with Livers, and all things requisite for the greatest of worldly enjoyments? Who desires instances of their Lubricities, may look into *Speculum Jesuiticum*,

36 *The Prophecy of Saint Hildegard.*

Page 196. 198. 199. 228. where among other stories is that of *Sommerman* the Jesuit, who being to cast an evill spirit out of a possessed Nun in *Swisserland*, made a shift to get her with child.

But this familiarity of theirs with women proceeds from a pious motive, their instruction and edification of their soules. The world hath not forgotten their instruction of the *Genueses* and *Venetians* wives, and the consequences thereof. Had the *Jesuitesses* been confirmed, we should have had rare work between them; for what could not the joint endeavours of the furtellest wits of both sexes have effected? But it was another quarrell they had against *Urban VIII.* that he dissolv'd the female Society by his Bull of the year 1621. upon which, one writ this Epigram.

*Fœmineus sexus sociis immixtus Jesu,
Transcendit sexûs munia fœminei:
Non tulit hanc labem Urbani vigilantis Papæ,
Suppressit Socias, mox Sociosque premet.*

But what design they have in this familiarity (which is not for *Lazarus* but for *Martha's* sake) and private instructions of Women, we are yet to look into. The holy woman tells us that it is.....

Parag. 30. *Quomodo maritos decipiant, et res furtivè subtrahant, et iis tribuant: that they may beguile their husbands, and take things surrepticiously from them, and give them to their instructors.)* Is this then the end of Jesuiticall familiarity and conversation with Women? Well, let married men look to it, lest they come to those imaginary excrescencies, whereof their heads are not so sensible as their reputation. That may be thought one end, but she addes another undeniable cause, *that they may filch from their husbands to supply them; Money, jewells, household stufte, &c.* They have made it lawfull for a woman to take money from her husband to buy her cloaths and to game withall, and

and why should they not out of gratitude take somewhat the more, that they may have to bestow on them for their indulgence and good instructions? See *My Story of Jesuitisme* LET. IX. pag. 133. No question the *Genueſes* remember both them and the instructors. Alasse! what can that woman deny who is liberall of her self? Prudently therefore was it done by the Republick of *Venice*, who conceiving a jealousy, at the familiarity of the *Jesuits* with their Wives, to prevent the inconveniences that might ensue made a divorce with the *Jesuits*, causing those things which they had cunningly cajoll'd to be returned to the right owners.

Parag. 31. *Tollent namque res furtivas et male acquisitas, et dicent, orabimus pro vobis: for they shall take the things that were filch'd and unjustly acquired, and say, we will pray for you.*) For the encouragement of those that are light finger'd, they now know where to meet with receivers; but the misery is, they'll give them nothing but words for what they receive, though of ever so great importance. Prayer is a commodity they have lying by them, and will truck and barter with any other whatsoever, and gaine by it. Why should they spend their breath, hurt their tender knees, and weare out their toes of their slippers for nothing? If they pray for you, it matters not how you came by what you give them for their pains.

Parag. 32. *Sic uti aliorum vitia curiosius regant ut suorum obliuiscantur: so as that pragmatically discovering the miscarriages of others they may forget their own.*) for legant reading delegant, as most suitable to the humour of those who are anatomiz'd in this Prophecy. Of their curiosity and pragmaticall interlopings into all mens affairs, somewhat hath been said already. They are in like manner the quickest sighted things in the world to spy other mens imperfections, and to sift and winnow their vices, and think to hide their own deformity by pointing at the black patches of others.

They.

They are so farre from covering, from curing or binding up the wounds of humane frailty in their neighbour, that he must not onely expect to heare of what he is truly chargeable with, but haply to have that imposed upon him which he is not any way. Nay 'tis come to a *probable opinion*, that is, safe in point of conscience, to impose a false crime on one whom a man hath a difference with. See *Mystery of Jesuitisme*, LET. XV. This is the constant character of all *Hypocrites* and *Pharisees*; in seeing other wens vices they are *Epidaurian Serpents*, when they come to their own, they are blinder then moals.

Parag. 33. *Heu tollent res miseras à raptoribus, prædonibus, furibus, latronibus, aut sacrilegis, ab usurariis, fœneratoribus, adulteris, hæreticis, schismaticis, apostatis, mulieribus luxuriosis, lenonibus & lenis, à potentibus, perjuris mercatoribus, falsis judicibus, militiis, Tyrannis:* They shall receive the wretched contributions of common rogues, highway-men, Pirates, thieves and sacrilegious persons, of usurers, extortioners, adulterers, hereticks, schismaticks, apostates, debauched women, such as manage the negotiation of lust of both sexes, of powerfull men, perjur'd bankrupt Merchants, corrupt Judges, Souldiers, Tyrants) A faire harvest! and who would think these had onely devotion or ought to bestow among religious men? What advantages can be made of them? who shall make those advantages? Who but those that pray for them and their successe that they may have contributions from them? Whom should those people contribute to, but those who take abundance of pains to dresse up *maximes*, to palliate their crimes, and to make that seem justifiable which most men look on with horror? Who are these most obliged to, but to those who facilitate the way to *Beatitude*, who enlarge the straight gate, who have the flight to make those things which were sinnes before not to be such now, and who have the art to reconcile the contradiction and inconsistency of *probable opinions*. See *Mystery of Jesuitisme*.

itisme, L E T. V, VI, VII, VIII. and indeed any where. *Accipe dum dolet*, sayes the Physician, *accipe dum adest*, sayes the Jesuit, not examining whence it comes nor how 'twas gotten,

Unde habeas querit nemo, sed oportet habere.

Famianus Strada, in his History of the Low-Country wars, relates, that, in the year 1574. the Spaniards having laid a heave tax on the inhabitants of *Antwerpe*, the seditious souldiery exercised a pious liberality on some of the Religious Orders, bestowing on the *Franciscans* 4000. Guilders; but that the Jesuits were so farre from seeking ought (an example the more remarkable because so rare, considering the humour of the Society) that a summe of money being brought as a present to their Colledge, they at first refused it, but afterward received it. To that answers the story of a man, who intreated to sit down and eat with others, at first out of modesty refused, but afterward repenting, and perceiving the other forbore further importunity, asked the Master what he had said to him at his coming in, I intreated you, reply'd the other, to sit down and take part of such as you found, Oh, said he, now I understand you, and so sat down, and fed like a Farmer. Or haply the reason of their refusall was because the *Franciscans* were presented before them; or haply because the first proffer was below their expectation. But of their modesty in that kind, *Thuanus* gives another example, where he affirms that they got such a summe of money out of the spoiles of the city of *Antwerpe* as built their Colledge at *Machlin*.

Parag. 34. *Tollent etiam à principibus contra legem viventibus & a multis perversis*: they shall also receive from Princes living contrary to the Law, and from many wicked people.) From any that shall give them, it matters not what they are. But, as intemperance and irregular living makes a harvest for Physicians; and contention is the nursery of Petifoggers
and

and Lawyers, so are the miscariages and exorbitances of Princes and great men the secret mines and revenues of the *Jesuits*. Father Cotton would not have had such an influence over *Henry IV. of France*, as not to ask any thing which was not granted him, had he not conniv'd at his extravagances and breaches of the Lawes, and acted the part of a *Gnatho*, instead of that of a *Nathan*. Nor should we now find them so much in favour and esteem with great men, were it not for their compliances and dissimulation.

Parag. 35. *Persuasionem Diaboli, & dulcedinem peccati, ac vitam delicatam, transitoriam & brevem, nec non satietatem, ircondemnationem eternam, sectantes*: being guided by *Satanicall suggestions*, and the pleasures of sinne, leading a delightfull life, (which must accordingly be transitory and short) even to satiety, to their own eternall damnation.) What can be said lesse of those who make sinne a thing; so imaginary as that most men are innocent; who palliate all crimes; who maintain homicide to be lawfull upon ever so frivolous occasions; who countenance equivocations, perjuries, breaches of trust, and the violation of contracts, who authorise calumnies and recriminations, and in a word, bring an odium upon the Gospel and Christian profession, by their manifest elusions thereof, then that they follow the suggestions of *Satan*, and are bewitched by the pleasures of sinne? But that they are guilty of these things, the Books quoted occasionally in this Treatise, but especially that of the *Mystery of Jesuitisme*, make evident.

For the delicacy of their lives, what could the good woman have said lesse? Look on the sumptuousnesse of their Colledges, Gardens, Houses of recreation; people that would be more remarkable for their austerities then delicacies might content themselves with others. But indeed how can they be otherwise then delicate who are the eare wigs of Princes, and perpetually at the elbows of great men? But it's to be noted

that

that this delicate life is *transitory and short*, it is indeed but just that that which delights should be momentany here, that which torments eternall hereafter, especially to those who prefer the pleasures and enjoyments of this life before the felicities of the next.

But they shall be lovers of delicacy, *even to satiety*, sayes the holy Woman, to their cost, *to their eternall damnation*. For being overwhelmed with the pleasures of sinne, and overflowing with the delights and accommodations of life, they must needs at last come to *satiety*. But what terrible noise is that of *eternal damnation*? What other harvest can be expected from the seeds of *Satanicall suggestions, sinfull pleasures*, and the enjoyments of this life? They who received the good things of this life are according to the Gospell to expect the torments of the other. But can this be the portion of *Jesuits, new Apostles*, a new order of *Religious men*, the companions of *Jesus*? It may, since that as the precedent part of holy *Hildegards* prophecy is verified in them, as hath been shewn, it must be inferred, that what followeth, concerning the punishments due to such as she describes, must also by the same necessity be fulfilled.

Parag. 36. *Hac autem omnia in eis aperta & manifesta sient populis universis. And all these things shall be so remarkable in them, that they shall be discovered and become manifest to all people.*) They have abused and deluded all the world, it is just their artifices and deceits should be made manifest to all. They may be said in some measure to have discover'd them, who have forbidden the authors thereof an abode in their dominions, as *Swethland, Norway, Denmark, England, Scotland, the Low-Countries &c.* Their flights were discovered in *Hungary, Bohemia*, the principalities of *Silesia, Moravia, Lusania*, about the years 1618. 1619. 1620. upon which they were forced to remove; but *Frederick the V. dying and deprived of his kingdome of Bohemia*, they were afterwards restor'd, and new Colledges

ledges erected. Manifest also are their attempts upon *Henry the fourth*, and the Kingdome of *France*, as the acts of the Parlement of *Paris*, and *Tholouse*, the complaints of *Sorbonne*, the differences between them and the Universities, the depositions, protestations and processes of the rest of the Clergy all over the Christian world, sufficiently testifie. Who hath the curiosity and leasure, may, to this purpose reade the Philippick Orations spoken at *Paris* by *Arnoldus*, *Menilius*, *Belloius*, *Brulardus*, *Dolaus*, *Molineus*, *Mortvilarius*, *Marion*, *Pasquier*, especially his *Jesuiticall Catechisme*. Nor was *Poland* insensible thereof, as may appear by the Oration of a Catholick Nobleman of that nation, concerning the expulsion of the *Jesuits* out of the Kingdome of *Poland*. To which may be added the consultations of the Peers of that Countrey, in a Parlement at *Warsow*, which may be read in the *Jesuiticall Mercury*.

Parag. 37. *Ipsi porro de die in diem duriores & nequiores efficientur*: Moreover they shall become more inflexible and worse every day then other.) Nature is not easily altered. Tell them of these horrid things as much as you will, they shall neverthelesse continue to maintaine them. Tell them of the extravagances of their darlings the *Casuits*, who have poisoned Christian doctrine with their pernicious decisions, they shall neverthelesse countenance and maintaine them. They were troubled at the Author of the *Provinciall Letters* for ripping up of things formerly laid to their charge, never mentioning whether the things so urg'd against them were reformed or not. 'Tis a dishonour to the Society to retract any thing that's once advanc'd, to maintain it, though ever so pernicious, a glory. Those *Satanicall suggestions* and pleasures of sin which they suck in in their younger years, are by time heightned to inflexibility and insensibility in wickedness. *Jairigius* tels us, that the most daring and confident are the most cherish'd, countenanc'd and prefer'd. He that having done a villany, can glory in it, and

outface all reprehension, and smother all remorse, is a person for any employment. Confidence is that they endeavour to outvie one another in above any, as knowing that to be without it, is the onely way to be the derision of others. Upon their first coming into Cities how humble, how compliant, and complementing are they? But when they are once settled, what dare they not attempt?

For their *inflexibility*. Who more hard-hearted, who more inexorable? as if their bowels were surrounded with flint, especially where they are in any power. The Clergy of *Portugall* felt the weight of their indeprecability when *Philip II.* of *Spain* invaded that Kingdome. If they can get a Monastery from some other Order, into their hands, no intreaties shall ever get it out again. But of all, those are most to be pitied whom they keep in subterraneous caves, or starve, or beat to death, as may be seen by the short ensuing piece. Their inhumanity towards *Charles*, son to *Philip II.* of *Spain* was such, that it could never be known how he came to his death, though in prison. The cruelty they exercised upon *Stanislaus Koszka* of an illustrious family in *Poland* may be seen in *Raderus* a Jesuit, in the life of *Canisius* cap. 13. which yet they say was done upon an account of mortification. But it happens to most thus mortifi'd as to the horse mentioned by *Hierocles*, who put to try whether he could live nine dayes without meat, dy'd the eighth day of the probation. But most deplorable and crying is that account of the poore expos'd Orphans of the Hospital in *Bourdeaux*, to shew that no consideration of humanity can prevail with their adamantine hearts.

Of their *growing worse and worse*, that is, continuing in a constant course of wickednesse, its a thing clearer then to need proving, onely this may be said, that their insolence, pride, impiety and obstinacy is come to such height, that they are formidable even to *Popes* themselves, as may be seen in the history of *Poza*, in *T. de Vergas* c. 15. 16. of which kind there are in the same Author
other

examples, C. 24. 39. 55. 57. how they treated *Sixtus Quintus*, how they abused *Urban VIII.* may be seen in *Speculum Jesuiticum* p. 228, and 229. of their unmercifullnesse towards the rest of the Clergy, See *Thomas de Vergas* c. 10. 11. *Spec. Jesuit. Mant.* 6. 9. 15. 16. So that if that ode of *Horace* had been a Prophecy, they would have verifi'd it,

*Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosorem.*

Parag. 38 *Et cum seductiones & iniquitates exploratæ fuerint, tunc cessabit eis dari: and when their deceits and iniquities shall be discovered; then shall men cease to give them.*) Since as the precedent paragraph assures they grow every day worse and worse, how can it be but that their seductions, artifices, and iniquities should at last come to light, to their confusion and the satisfaction of others who will be glad to know by whom they have been deluded, that they may accordingly trust them another time. Thus when *England, Scotland,* and the rest of the places before mentioned found them out, they shook them off, and would give them no more. Nay, if this prophecy faile not, other kingdomes will turne them out, and will be so farre from giving them ought, that what they have, even those feathers which they have borrowed from the rest of the Clergy, where-with like the *Horatian* crow, they strowted so much, the almes due to the poor and indigent, the presents that are made them out of robberies, rapines, confiscated goods, &c. shall be taken away from them, and distributed among others, as it happend to the *Knights Templars*, in the yeare of Christ M. CCC. XII. When the Spung is full it must be squeez'd. Spirituall goods, diverted from their proper use, are like *Eagles* feathers, consume all others near them.

Parag.

Parag. 39. *Et tunc ibunt circa domos famelici, & ut canes radibit, submissis in terram oculis; And they shall go from house to house with hungry bellies, and as mad dogs, having their eyes fastened on the ground*) That the end may have some allusion to the first institution of the Society. But why as *mad dogs*? It seems then that though reduced to these extremities, they will not give over their barking at, and biting of other mens fame. But what a sad change will this be! How insupportable will it be to those that have lived in abundance, in delicacies, and have quarrelled at nature that there were no greater enjoyments, to struggle with the miseries of life and malice of fortune. So that it will be no miracle, if according to the words of the Prophecy, they grow impatient and fall into madness and exasperation, and so became in a manner *mad dogs*; yet *having their eyes fastened on the ground*, for that will be the time of their visitation, the time of their tribulation and chastisement.

Parag. 40. *Contrahentes cervices suas velut turtures, ut pane satientur: wringing their necks like Turtles, that they may be filled with bread.*) But these wringings these cringings, these insinuations and submissions will come too late, they will be little the better for them; people will suspect them to proceed from artifice and dissimulation. They shall make a dolefull noise like forsaken Turtles, men shall hear, but neither regard nor help them. To what end then are all these submissions and compliances? *that they may be filled with bread*; bread, dry bread, course bread will now go down, and they find a difficulty to get it. Where shall then be the tender *pullets*? where the exquisite dishes of *fish*? where the sumptuous *collations* and *banquets*? where the *march pane*, the *march pane* I say, whereof there were such quantities found in your Colledge at *Aken*, when it was rifled by the Citizens? No, now course *West-phalian* bread, that hath endured the torrid zone of the Oven for three dayes together, and is bak'd almost into brick, will be wellcome.

Parag.

Parag. 41. *Tunc clamabit populus super eos, Vae vobis miseri, filii mœroris :* Then shall the people cry out unto them, *Woe be unto you wretches, the sonnes of affliction.*) but a just retaliation, that those who brought so many others to misery, sorrow, anguish, should at last be reduced to the same extremities themselves. What pitty can they expect when fallen into exigences, who, having, by their crafty counsellors, brought others into want, stand and laugh at their calamity ? This you must expect, that it may be fulfill'd, what is said, you shall weep, but the world shall rejoyce and laugh.

Parag. 42. *Ves mundus seduxit :* the World hath beguil'd you.) And they the world, therefore they may shake hands. The world was that you doated on, the pleasures and enjoyments therefore dazzled your eyes, it took up all your thoughts to heighten the delights thereof. But now it is possessed of all your goods, hath deprived you of all your former accommodations, and leaves you to weep and bemoane yourselves.

Parag. 43. *Diabolus vestrum ora infrœnavit :* the Devil hath put a bridle into your mouths.) to hinder you from speaking and teaching the truth. No, you think it more advantageous to have maxims calculated for the humours of all men, to divert them from the wayes of truth, then with sincerity to preach it to them. You surround truth with clouds of lyes and errors, and so it comes to passe that while you make it so much your businesse to deceive and seduce others, you are yourselves also over-reach'd by another who it seems is craftier then you, and can put a bridle into your mouths.

Parag. 44. *Caro vestra lubrica, & corda vestra sine sapore :* your flesh is fraile, and your hearts without savour.) For the lubricities of your flesh enough hath been said already. But not onely your flesh, but your lives, wayes, doctrines discover your frailty, and your want
of

of the solid foundation of good and wholesome doctrine. And because your hearts are without savour, God hath cast you up, as meat without salt. You should have been the salt of the earth, but because you are found to be without savour, you are cast into the dung-hill to be trod under mens feet.

Parag. 45. *Mens vestra vaga fuit, & oculi vestri delitabantur in vanitatibus & insaniis multis*: your minds were wandering, and your eyes delighted in vanities and many extravagances.) The perfect character of a pragmaticall nature, intermeddling and interloping in all mens affaires. As if she should say, you have an oar in every mans boat, you are amphibious animals, your thoughts are ever wandering towards the temptations and delights of the flesh; you mind onely the things of this world, you make it your main businesse to heap up wealth, you are ambitious of worldly honour, you think all other people despicable. What vanities do you not follow? All your actions are vanities and the effects of pompe, affectation, extravagant magnificence, hypocrisie and Sycophancy, as hath been already shewn.

Parag. 46. *Venter vester delicatus dulcia fercula appetit*: your delicate bellies long for dainties.) you are of those who place felicity in the enjoyments of the belly. Tis to sacrifice to that Deity, that you haunt great mens Courts and Kitchens; it was out of an extraordinary tenderneffe to your stomachs, that in the infancy of the Institution you were so exquisite in making rules for the Cook, and in taking care that the knives should be clean and sharp. There is a pleasant Story in the second part of the *Jesuiticall Mercury* giving an account how the Rector of the *Germane Colledge at Rome* was in perpetual martyrdom for the cause of God. That "he daily dy'd for the cause of God, when others write
"of him, that abounding with all the accommodati-
"ons of life, and distempered by an excesse of the
"enjoyments of fortune, he extravagantly desired
to

“to be accounted a Martyr, saying, *I dye daily for the*
 “*cause of Christ.* I never knew any, *sayes the Author,*
 “no not any of the sacred Consistory of Cardinalls
 “whose condition, laying aside the expectation of the
 “triple Crown, might be preferred before that of this
 “man. He hath under his jurisdiction, and as it were
 “at his beck, the most illustrious and most noble of
 “the *Germane* youth, and such as are at no great di-
 “stance from the Empire ready to obey his com-
 “mands. The revenues of the Colledge, (which a-
 “mounts to 200000 Crowns yearly) he disposes of
 “at his pleasure, not giving an account to any of what
 “he either receives or expends, unlesse to the Patri-
 “arch of the *Jesuits*, that is to himself. Wine he
 “drinks, such as in comparison whereof nectar is not
 “nectar; bread he eats whiter then the brains of *Ju-*
 “*upiter.* Flesh, fish, and all that relate to nutriment the
 “choisest in their kind and season. And I remember it
 “happen’d one day, that having invited two divines of
 “the order of *S. Dominick*, and resolved to entertaine
 “them in the Gardens belonging to the *Germane* Col-
 “ledge, he caus’d three of those eight boyes, which
 “(whom the Colledge maintain’d for singing) for the
 “heightening as well of the voice, as to shew their
 “excellent skill in singing, to be dispos’d into so many
 “trees near the place where the entertainment was, and
 “like nightingalls to sing while they were at dinner,
 “and all as it were to give the *Dominicans* an instance
 “of the felicities which the *Jesuits* enjoyed. To this
 might be added severall other examples of their Luxu-
 ry and gluttony, but the shortnesse of our remarks on
 this prophecy admits them not. Their own *Mariana*
 betray’d too much as to this particular even in his dayes
 when he sayes *the Jesuits are lovers of deliciousnesse, and*
not able to bear the want of worldly conveniences. And,
that they are not sick and dye through overmuch pains taking
and austeritiy, but through their intemperance and irregular
lives. And that the Lay-brothers among them, that is the
 beasts

beasts which the others ride upon, are not content if they feed not like Lords sonnes. There is a pleasant story of the late Prince of Condé, who being present at the taking of certain fresh water fish of extraordinary greatnesse of the kind, would needs have it sent to the market, and an excessive price set upon it, to try who would, like *Aristippus*, be so extravagant as to give it for so small a fish. Divers demanded, but were as soon deterred by the price, till at last the fish would have been returned, had not the *Jesuits* taken it at the price set, and sent it to the Colledge. The Prince having an account what became of it, makes a visit to the Rector much about dinner time, and would needs dine with him, which the other would have avoided, alledging they were much unprovided for the entertainment of so great a Person, to which he replied, *Come come, Father, I know what you have, you have such a fish, naming it, that cost so much*; and so leaving them to the confusion of their Luxury and dissimulation he departed. No, there is no people in the world eat better, drink sweeter, ly softer, or have more attendance then they. So that it was handsomely said of a Germane Nobleman, That those of the other mendicant Orders were "great fools, who, by feeding on herbs and scraps, lying on mats and benches, going barefoot, and breaking the sweetnesse of their mid-night rest, hope to force their way to heaven, when the *Jesuits*, flowing with delicacies, and endeavouring nothing so much as their own ease and enjoyments, are no lesse confident of their coming thither.

Parag. 47. *Pedes vestri veloces ad currendum in malum*; your feet are swift to run into evil.) To do mischief, to raise dissentions, to scatter pernicious maxims. they are *Pegasean* Coursers, indefatigable *Mercuries*: but to do the contrary, slower then snayles and tortoises. They run over the world, as Christ said of the *Pharisees*, to make a Profelyte, that is to make him ten times worse then he was before. They have
tra-

travell'd both sides of the World; but to what end? to be the disturbers of peace, the trumpets of warre. What have they not done in *France, Italy, Portugall, Poland, Hungary, Bohemia, Germany, Transilvania, nay, in Turkey* it self among the *Christians* living there? What a fate is it that hangs over them? Nothing can be attempted that is notorious for the mischief and exorbitance of it, no sedition, no plot, but they are thought some way or other engag'd in it, so that they are complaind against of all sides. Orthodox and Heretodox, Catholicks and Hereticks, all are dissatisfied with them. So that the mans opinion of the Devill may not unfitly be applyed here: being demanded what he knew of him, he answered, that for his part, he had no acquaintance with the Devill, and could say but little of him by his own experience, but that by what he had heard of him, that is by the generall complaints of all against him, he must needs be an arrant Knave, in regard it was impossible all should be mistaken. The application I leave to him that will bestow his thoughts on the parallel.

Parag. 48. *Mementote cum eratis apparenter beati aemulatores, pauperes divites, simplices potentes, devoti adulatores, perfidi traditores, perversi detractores, sancti hypocrita, veritatis subversores, nimis directi, superbi effrontes, doctores instabiles, martyres delicati, confessores lucri, immites calumniatores, religiosi avari, humiles elati, pii duri, mendaces dulces, pacifici persecutores, simplicium oppressores, malarum sectarum, per nos denud exco-
stitatarum, adinventores, misericordes nequam, amatores mundi, venditores indulgentiarum, spoliatores beneficiorum, oratores incommodi, conspiratores seditiosi, suspiratores crapulosi, desideratores honorum, zelatores criminum, mund raptures, insatiabiles predicatorum, applausores hominum, seductores foeminarum, seminatores discordiarum.* Remember the time when you were in appearance blessed emulators, poore yet rich, simple yet powerfull, devout but flatterers, perfidious traytors, perverse detractors, pious hypocrites,

hypocrites, subverters of the truth, over-direct in your wayes, proud, shamelesse, unstable teachers, delicate Martyrs, covetous confessors, unmercifull calumniators, religious for filthy luces sake, humbly insolent, of an inflexible piety, insinuating lyers, peaceable persecutors, oppressors of the weak, introducers and authors of evil sects, mischievously compassionate, lovers of the world, Merchants of Indulgences, robbers of Benefices, importunate Orators, seditious conspirators, fighting but out of gluttony, ambitious of honours, criminally zealous, graspers of the world, insatiable Evangelists, applauders of men, seducers of women, sowers of dissention.) Ah Hildegard, what a sad recapitulation is this! They are it seems very forgetfull of what they are reproached with since they must be thus minded of it again with a memento. If there be any good in them, thou tellest us, it is all apparenter, in show, in appearance, from the teeth outward, pure personation; what is ill, reall and essentiall. They know the world is dazzeled with appearances, and that few make strict enquiries into things; and it is more advantageous to please and humour the former, then satisfie the latter. But though this discription of them hath been demonstrated in the former Paragraphs, yet doth the repetition of it seem to inculcate something more, and consequently require some short explication. She sayes they are;

Parag. 49. *Beati æmulatores; blessed emulators;*) they are indeed thought blessed by many; but what happinesse, what felicity it is to emulate, to envy, to bark at other mens worth, as they onely are desirous of it, so theirs be the reward. The inconsistency of the words betrayes their æmulation to be base and back biting, whereas such as are truly blessed envy none, detract from none: but how liberall they are as to this particular, hath been already shewn, as thinking God and nature in a manner unjust to bestow any thing of worth or excellency on those that have not some relation to their Society.

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Parag.

Parag. 50. *Pauperes, divites: poore yet rich*.) To pretend poverty is easie, but how far they are subject to the inconveniences of it, nay how they make the name a stalking horse to all the delicacies and enjoyments of this life, hath been sufficiently shewn already. They are such poore people, saith S. Bernard, as want nothing. See more, Parag. 7.

Parag. 51. *Simplices potentes; simple yet powerfull.*) Their habit would raise in the simpler sort of people an opinion of their simplicity, and harmlesse-ness; but there is a double heart within, the long cloak hath many folds, and the quadrangular cap is lined with the foure cardinall vices before mentioned. Parag. 22. 23. 24. 25. 26.

Parag. 52. *Devoti adulatores: devout but flatterers.*) Devotion is onely that part of the show which is expos'd to amuse the simple spectators, who know not that all is moved by the secret engines of hypocrisie and dissimulation. See Parag. 14. and others.

Parag. 53. *Perfidi traditores: perfidious Traytors.*) To what end should they insinuate into all men, dive into Princes secrets, wander up and down the world, but to betray and make their advantages of all they have to do with. Of their perfidiousnesse and treacheries, see more, Parag. 4.

Parag. 54. *Perversi detractores: perverse detractors.*) perverse, irrefractable, invincible detractors; no state or condition, religious or politick, ecclesiasticall or civill but hath felt the badgers teeth of their implacable detraction. Who would, see more as to this point, may consult Parquier's *Jesuiticall Catechisme*.

Parag. 55. *Sancti hypocrite; pious hypocrites.* upon the same account as they are blessed amulators; in appearance, they seem to be pious, but behind the curtain they are quite other persons: to be what they seem would destroy all; See more, Parag. 8. &c.

Parag.

Parag. 56. *Veritatis subversores; subverters of the truth.*) by their false explications, distortions, corruptions, mutilations, disjunctions, pernicious interpretations, equivocations, absolute defiance of the truth, and assertion of falsehood. See Parag. 18.

Parag. 57. *Nimis directi; over-direct in your ways.*) What the holy Prophetesse means in this place is somewhat doubtful; but if we may conjecture, it is not unlikely this you would have the world believe that you are rigid *Catos*, living strictly according to your Institution; you would be thought to do all things by the rule of just and right; you would have the reputation of *Aristarchus's* eying the imperfections and miscarriages of others; but truly considered, it will be found an argument of your being insolent opinionative, and as the prophecy goes on,

Parag. 58. *Superbi: proud.*) insupportably arrogant, even to the assumption of the highest, but withall the humblest name that of the ever-blessed JESUS, and living so disconsonantly thereto. See Parag. 2. and 8.

Parag. 59. *Effrontes: shamelesse.* So far from having any remorse upon the discovery of your crimes, that after frequent reproaches you persist in them; See Parag. 9. 10.

Parag. 60. *Doctores instabiles; unstable teachers.*) As to those things wherein the truth is to be maintain'd, you are full of evasions, elusions and tergiversations: but when you engage upon the maintenance of maxims and opinions that are destructive to humane society and good manners, your obstinacy is notorious to all the world. *Unstable*, that is not constant to any place, but somewhat relative to him that compasseth the earth.

Parag. 61. *Martyres delicati; delicate Martyrs.*) suitable to their lives and entertainments, such as whereof we have an instance in the Rector of the German Colledge, Parag. 46.

Parag. 62. *Confessores lucri; covetous confessors.*) having a greater respect to the gain accruing thereby then to the glory of God; minding rather their own temporall, then the spirituall advantage of their penitents. See more as to this particular; Parag. 3. 16. 20. 22. 25.

Parag. 63. *Immites calumniatores, unmercifull calumniators*) Ah blessed Hildegard! how true a Prophetesse art thou in this character of them? Hadst thou been to give us the true specificall difference of an *Ignatian* spirit, it would not have been more compendiously done. *Catholick* and *Heretick*, *Trojan* and *Tyrian*, it matters not, if they stand in their light, shall be sure to feel the stinging of their viperous tongues. Nay even those other religious Orders, and with them the Clergy, whom it might be thought they should have some respect for upon the account of their being of the same character, they implacably hate and persecute. Nay *Kings*, *Princes*, and *Popes* are not free from their satyricall investives. For a further confirmation of this, consider their *Christian* behaviour towards the Religious Women of *Port. Royall*, and the *JANSENISTS*; *Mystery of Jesuitisme*, LET. XI. XII.

Parag. 63. *Religiosi avari; religious for filthy lucre's sake.*) What can they not do who are able to make two things so incompatible as religion and covetousness to consist together. But of their avarice so much hath been said, as clearly makes them incapable of having any reality of Religion. See Paragraph 3. 6. &c.

Parag. 65. *Humiles elati; humbly insolent.*) Such another character as the former, whereof one admitted, the other must be cast off as being inconsistent in the same subject. See what is said, Parag. 2. 7. 8.

Parag. 66. *Pii duri: of an inflexible piety.*) As to this particular, though much might, yet were it superfluous to adde any thing to what is layd down, in Paragraph. 18. 25. 28,

Parag. 67.

Parag. 67. *Mendaces dulces : insinuating lyars.*) They are able to lay people asleep with their lyes, they are the guilt pills, which they make the simple imprudently swallow.

Parag. 68. *Pacifici persecutores; peaceable persecutors.*) holding peace, and an olivebranch in one hand, a stiller-to in the other : disciples of *Joab*, and imitators of *Judas*; wounding in the midst of their kindnesse, betraying with their caresses. They would be thought the greatest friends that can be to peace, and fasten the persecution on others : which humour of theirs see perfectly displayed in the *Factum* or *Remonstrance* of the *Corez* of *Paris*, in answer to *The APOLOGIE* for the *CASUISTS*, among the *Additional*s to the *Mystery* of *Jesuitisme*.

Parag. 69. *Simplicium oppressores ; oppressors of the simple.*) As long as there be simple people to be overreached, oppressed and trod under foot, as long as there shall be Jesuits, we need not be to seek who shall do it. See Parag. 4.5. &c.

Parag. 70. *Malarum Sectarum per vos de novo excogitatarum adinventores ; Introducers and authors of evil Sects.* There is certainly in this somewhat that highly propheticall. There were a sort of people, called by some *INIESUATI*, as if a man should say *Jesuify'd*, who got together first, at *Sienna* in *Italy*, about the Year 1365, or some few years later. They were afterwards called *APOSTOLICI*. *Apostolicks*; but their Order coming in a short time to nothing, they were succeeded by the present *JESUITS*. So that *Saint Hildegard* seems to intimate as if the *Jesuits* should introduce and revive that expiring Order; unlesse it may be thought to have some allusion to the *THEATINES*, by which name the *Jesuits* are called in *Spain* and *Italy*, because of the resemblance of their habits.

Parag. 71. *Misericordes nequam; mischievously compassionate.*) To palliate crimes, to countenance exorbitances, to study maxims for the encouragement of evill doing, is a kind of compassion that will prove farall to those whom it is shown to. There is a certain compassion in a common whore, or a ravenous soldier, who think they oblige, when they leave any thing, and take not all.

Parag. 72. *Amatores mundi; Lovers of the world.*) to which may be added, and of the vanities and enjoyments thereof. They are in the world, and the world in them. See more, Par. 18. 28.

Parag. 73. *Venditores indulgentiarum, Merchants of Indulgences.*) Here some may doubt whether this Prophecy be to be attributed to the *Jesuits*, since they goe not from town to town, and from house to house selling and trading in *Indulgences*? Who is troubled with that scruple is to know, they are not indeed a sort of peripatetick Pedlers to carry them up and down the Countrey, but cry them up and celebrate them in the pulpit, whereby the traffique of that commodity is extreamly improved.

Parag. 74. *Spoliatores beneficiorum; robbers of benefices.*) Of their conscience and carriage as to this particular, and what artifices they have to grasp all to themselves; See Parag. 27.

Parag. 75. *Oratores incommodi; importunate Orators.*) Such was *Commoletus*, and *Herean* at *Paris*, one in the pulpit celebrating King-killers, the other in his publick Lectures making homicide lawfull. Such was *F. Boezius* at *Cullen*, who wasted one sermon in inveighing against maids that wore red stockins, and another in the commendations of *Hysop*. To these may be added the great ornament of the pulpit *James Beaufes*, whose character may be found in the second piece of this Collection. To this head may be referred their triviall catechising of children, whereof this is one question

Quest.

Quest. If you had Luther, Calvin, or Beza in your power, what would you do with them?

Ans. One sayes, he would dispatch them with a knife, another with a dagger, a third with a bodkin, a fourth with a hammer, a fifth with a pistoll; others that they should be drown'd, others, cast from some high place, others hang'd, others otherwise treated. And thus do they trifle away severall houres together: but what will not serve children and superstitious old women?

Parag. 76. *Conspiratores seditiosi*: seditious conspirators.) for which they have, in many places, accordingly suffered. In France they have been more mercifully dealt with then in England, where, till London-bridge either sink into the River that runs under it, or suffer another conflagration, will be seen the relicks of those seditious Martyrs. See Thuanus, in severall places, and Pasquier's *Jesuiticall Catechisme*, l. 3.

Parag. 77. *Suspiratores crapulosi*; sighing, but out of gluttony.) What people think the effect of devotion is but the belching of a full belly, and the discoveries of overcharged stomachs.

Parag. 78. *Desideratores honorum*; ambitious of honours.) Upon this account is it that they are so desirous to be saluted in the streets; for this reason would they be called Fathers, that they might be honoured as such. They would be accounted the companions and camerades of Jesus, Apostles, Rabbies and Masters, that they may be reverenc'd and respected as such; and as they are the last of all Orders, so would they retain so much of monasticall observance, as to be thought more worthy then those that went before them.

Parag. 79. *zelatores criminum*, criminally zealous.) To smother crimes by favourable maximes, to main-
taine what is most unjustifiable, to enervate the law of Christ, is an effect of their zeale and tenderesse for mankind. There may be a certain zeale even in evill doing: but what scale they place their zeale in, whe-

ther of good or evil, it concerns them to take care, since that, as it is found heavy or light, they shall have their reward.

Parag. 80. *Mundi raptores ; graspers of the world.*) the pure children, as the Scripture termes them, of this generation, they extreamly out-wit the children of light. A man would think by their habit, institution, profession and deportment, that they had shook hands with the world, but it seems they are as much in it as ever they were. The world is their study, their darlings, they mind nothing so much, for which reason *Passerarius*, in his Oration calls them Harpyes. See more of this head, Paragraph 3. 6. 18.

Parag. 81. *Insatiabiles predicatores ; insatiable teachers.*) Something consequent to the precedent Paragraph. They are before compared to a beggars Wal-let, that is never filled; to the Sea, which though it receives all rivers, is not satisfi'd; to hydropick persons, who the more they drink the more dry they are; such, of whom, it may be said,

——— *Semper locus est & pluribus* ———

See further, Parag. 3. 6. 15. &c.

Parag. 82. *Applausores hominum ; applauders of men.*) Was there ever such a description of men? *Jesuita est omnis homo*, say they; Saint Hildegard sets them forth as if they were all men. One while they were emulators, another, devout; another, religious; another, traytors, here they play the claw backs and parasites. The reader, I hope, hath not forgotten what hath been said of Father Cotton, Confessor to Henry the Fourth, but the prophet pronounces a Woe against such Applauders of men, as, *sowing cushions to their elbowes* encourage them to sinne. Parag. 14. 20. &c.

Parag. 83. *Seductores foeminarum ; seducers of women.*) As long as there are Women in the world there will be

will be *serpents* to deceive them. Of their performance in this kind, see more elsewhere.

Parag. 84. *Seminatores discordiarum; sowers of sedition.*) An oracular conclusion! what's related of the infernall furies, of the *Eris* of contention, of the Goddesse and the golden apple, is indeed but a Fable to the discords, dissensions, heart-burnings, jealousies, wars, bickerings, which they are incendiaries of between Magistrates and subjects, Princes and people, husbands and wives, parents and children, and all relations, as if it were their design to dissolve the bonds of humane Society, and bring all things to their originall confusion.

Thus much by way of brief remark upon Saint *Hildegard's* description of the *Jesuits*; which how pertinently applicable it is onely to them, what hath been alledged doth in some measure demonstrate. But she proceeds to some admonitions and notes of what must in probability be the consequences of the fulfilling of her Prophecy, on which somewhat may be further observed.

Parag. 85. *Bene enim gloriosus Propheta Moses in cantico suo cecinit: for well saith she, hath the glorious Prophet Moses sung in his song.* confirming her owne prophecy by the authority of *Moses*. To all which we may adde what an anonymous Authour hath collected in the characters of the *Jesuits*, in IV. Centuries, out of holy Scripture and others writers. Whereof, see *Physiognomia Jesuitica*.

Parag. 86. *Gens absque consilio & sine prudentiâ: A sort of people without counsell and void of prudence.*) Having characterized them elsewhere for the craftiest and most subtle sort of people, and such as are incredibly well read in flights and circumventions, it might be wonder'd how she comes here to say, they are void of prudence. But the knot is soone untied. They are without right and sound counsell;

hey want, as to good counsell. Evill Counsell, as the proverb sayes, falls heavy on the head of the giver. They are indeed crafty and acute, but in order to mischief. The devil hath bewitched them, the delights of the world hath dazled their eyes. Their prudence is worldly, and that is foolishnesse in the sight of God. They are said to be imprudent here as in the first Paragraph they were said to be an insensate sort of people.

Parag. 87. *Utinam saperent, & intelligerent & novissima praviderent.* O that they were wise, that they would understand, and take care for their latter end.) A Christian and compassionate wish, but here is the misery, that the Jesuits will not be perswaded it concerns them, and so slight the advantages they should make of it. They are of those who while they seem to be over wise and over-carefull and over-provident, mind nothing, and make no provision at all, that is, as to what concerns their latter end. For being wholly taken up with the things of this world, it is no great wonder, if they neglect what belongs to true wisdom, and understanding, and the care of those things that relate to their dissolution. For as geese and other tame fowle, which, by reason of their fatnesse and cramming up, are incapable of any high flight: so they, having their thoughts fasten'd on things below, such as the building of sumptuous Colledges and pallacies, heaping up of wealth, improving by hook or by crook, the revenues of the Society, and the seeds of happiness hereafter being choak'd by a profane Sollicitude here, that of Christ condoling the state of *Hierusalem*, might pertinently be applyed to them, Didst thou understand, even in this thy day, the things that belong unto thy peace; &c.

Parag. 88. *Edificatores in altum, & dum altius ascendere non poteratis, tunc cecidistis.* Builders up on high, and when ye could ascend no higher, ye fell.) Dishonour and disgrace is the consequences of pride; their high thoughts

thoughts and designs will be brought low enough. But to take the words of the prophecy in the literall sense, their magnificent structures, their high-built edifices sufficiently betray their high minds and projects. But, saith she, *because you could ascend no higher, ye fell*: what else could be expected from such as are perpetually climbing up, but that, being gotten so high as they think it a shame to be brought lower, they should break that which cannot well be mended again. *ye fell*, saith the holy woman, denoting the certainty of their fall; ye are fallen in some measure already, many Countries have cast you out; in the rest you are tottering, and upon the brink of the precipice, ready to receive an irrecoverable downfall.

Parag. 89. *Sicut Simon Magus, quem Deus contrivit, & plagâ crudeli percussit, As Simon Magus whom God broke to pieces, and strook with a cruell wound.*) Simon's flight into the aire, his fall and death is thus layd down by Nicephorus, l. 2. c. 36. "Because he said to *Peter the Apostle*, with whom he had great contestation. Is thy *Christ* therefore any great person because he ascended from earth to heaven? Thats a thing I can as easily do my self. And immediately, stretching forth his hands, evill spirits sustaining him, he was carryed up and down. Whereat *Peter* much troubled, prayed to God in his heart, rebuked those wicked powers, which had taken up the Magician, and commanded them to depart from him. Upon which *Simon* falling down headlong is broken to pieces: This was the end of *Simon Magus* and his Magick. The parallel will be more apparent in these particulars.

1. *Simon* was a Magician, a great Master in delusions and enchantments; they are well-wishers to the *Mathematicks*, they countenance Conjurers, and have laid down favourable maxims for such as shall seriously study those which not onely either Christians

but

but even Heathens have condemned and prohibited as unlawfull Sciences. See *Mystery of Jesuitisme*, LET. VIII. pag. 115. 116. If they countenance, if they encourage, why may they not practise? That sad oversight of Father Cotton rung all over France. Who hath a mind may see the story at length, with the questions he intended to have made to a possessed maid, too long to be here inserted, in *Speculum Jesuiticum*, pag. 106. 107. 108. 109 though not so largely; as in a Book intituled *PHYSIOGNOMIA JESUITICA*, printed in the Year 1610. It is also related by *Thuanus* lib. 132. where he sayes that the originall came at last to the hands of *Hen. IV.* to whom *F. Cotton* was confessor.

2. *He* bewitched men with his delusions, making them to see things otherwise then they were. How much *they* endeavour to cast a mist before mens eyes hath been already shewn, and is apparent to all the world, in that, though they maintaine what is most horrid and destructive to Christianity, they will nevertheless have a reputation of sanctimony, austerity and devotion beyond all others.

3. *He* contested with *Peter* the Apostle; *they* oppose the doctrine of all the Apostles.

4. *He* was ambitious of the worship due to God; *they* would be terrestriall Gods, the companions of *Jesus*.

5. *He* would derogate from the ascension of Christ into Heaven: *They* pretend miracles, but done in such places as few will visit to disprove them.

6. Sustained by evil spirits, *he* fled up on high: how probably *they* would make use of the same assistance to accomplish their high designs, their own *Maximes* sufficiently discover.

7. What does there remaine, but that as *Simon*, was, by the prayers of *Peter*, brought down and broken to pieces; So *they*, by those of pious men, should be defeated of their hopes, and disappointed of their ends.

ends, when they endeavour things destructive, not onely to the generality of Christians, but even to themselves.

Parag. 90. *Sic & Vos per seductionem, nequitias, mendacia, detractiones, & iniquitates vestras corrumpistis.* So are you fallen down, through your seduction, wickednesse, lyes, calumnies and iniquities.) Through your own iniquities, saith holy Hildegard. You will be so far from having any thing to charge others with, that, on the contrary, it will be a certain torment to you, that you slighted their advice, and reformed not your wayes upon the discovery of your exorbitances and impieties. No, their ruine proceeds not from the designs of others upon them, but will be the effect of their own mischeifs, seductions conspiracies, depussions, detractions.

Parag. 91. *Et populus dicet Illis, Ite doctores pervertitis, subversores veritatis;* and the people shall say unto them, Go ye teachers of perverseness, subverters of the truth.) Possible! Shall they be laid so open so naked, shall they be so anatomized, as that the people, the brainlesse multitude, sensible of their malice, artifices, cheats, lyes, calumnies and iniquities, will cast them out and triumph over them. Get you gone, sayes the people, yee teachers of perverseness, you have poysoned us long enough with your pernicious doctrines and tenents, our eyes are at last opened to see your abuses and extravagances. Depart from among us ye subverters of the Truth: ye shall betray us no longer by your pollutions and prevarications. But of this hath been discoursed more at large, Paragraph 15.

Parag. 92. *Frater Sunamitis:* Brethren of the Sunamite.) The story of her is to be read, 1 Kings chap. 1. but it were to be wished they were as free from Women as David was from her: they should not be guilty of so many breaches of the seventh Commandment, as they are.

Parag.

Parag. 93. *Patres hereticæ pravitatis; Fathers as to hereticall depravednesse.*) If to be obstinate, and inconvincible, in an erroneous and pernicious opinion, be any thing of kin to heresie, or be any disposition thereto; they are not injur'd in this character. They will maintain any thing of that nature till they grow *Fathers* in it, and if advanced under that authority, it must not be quitted. But if they are the *Hereticks*, we must needs quit those whom they calumniate and persecute as such. Now the JANSENISTS may know where to retort the HERESIE so much layd to their charge, and lay it at their doors who are most clamorous against it. 'Tis in like manner from this obstinacy and depravednesse that they have such contestations with all Universities and Parlements, and that so many of their books are censured and burnt; though many more would come to that destiny, were they writ by any other then *Jesuits*, whose prevalence in the Court of Rome exempts their books from the doom that falls so heavy on those of others, though few know for what.

Parag. 94. *Pseudo Apostoli; false Apostles.*) The denomination of *Apostles* they are highly ambitious of, and accordingly have it among the *Portuguzes* and the *Indians*; but if we may believe our Prophetesse, they are *false ones*, not to be trusted, who run where they are not sent, and preach where they are not called, and give a good reason for it.

Parag. 95. *Quia simulâstis vos vitam servare Apostolorum, nec tamen in minimo vitam illorum implevistis; because you pretended to live according to the example of the Apostles, but ye have not in the least observed it.*) As to the denomination, ye are indeed *Apostles*, but as to the thing it self, as to the charge and burthen consequent to that dignity, you are not such. He that would have the name of an *Apostle*, ought to live suitable to that name: but for such *Apostles* as are onely nominall, supposititious, or rather false ones, it is a sinne

to bestow on them the name of Apostles. But to make it more manifest, let us but make a generall division of *Apostles* into the true and false and by a clear parallel see whether side they are to be rank'd on, whom this Prophecy aimes at.

1. The true Apostles were called by *Jesus*, and sent about the world for the conversion of those that belong'd to the house of *Israel*; these are a sort of pragmaticall intermedlers who run where they are not called, and preach things inconsistent with the sacred provisions of the Gospel.

2. The Apostles contented themselves with the generall name of *Christians*, not arrogating the title of companions to *Jesus*: these slighting the common appellation of *Christians*, will needs assume the title of *Socii*, companions, of *Jesus*.

3. The Apostles were so far from persecuting others, that they suffered persecution themselves; those, who stand so much upon their being of the Society of *Jesus*, make it their businesse to persecute and crush *Christians*, especially such as are eminent for their piety and excellencies, and engage so much as may be the secular powers of the world against them.

4. It is not any where read, that the Apostles either built or lived in royall palaces: the new Apostles build as many royall palaces as they do Colledges, where they live splendidly, not after the rate of persons devoted to poverty, but suitably to the magnificence of Kings and Princes.

5. The Apostles were not burthensome to any, but avoided it above all things, because none should take offence, imitating therein their Lord and Master who was so much to seek as to the accommodations of this life, as that he had not what the fowls of the aire, and the foxes are not unfurnish'd with; the Jesuits worry all the world by their insatiable importunity, grasping even that which should fill the barking bowels of the poore and sick.

6. The

6. The *Apostles* were poore fishermen and tradesmen, such as whose brawny hands laboriously earned what they put into their bellies, as *Peter, Paul, &c.* the *Jesuits* are grown wealthy beyond either *Crassus* or *Cræsus*.

7- The *Apostles* preached up subjection to the higher powers, because they are of God: these not onely dissolve the relation between People and Magistrate, by being the incendiaries of rebellions, tumults, and defections, but celebrate, countenance and encourage those that lay their sacrilegious hands on those anointed ones, and attempt their lives, absolve those that do it, swell up their martyrologies with their names, and make them equall with the Patriarchs in Heaven.

8. The *Apostles* admonition and command to wives was that they should be subject to their husbands; the *Jesuits* teach them to be *Quaquers*, to do the contrary, and by their insinuations and familiarity with them, advise them to be false to, and filch from their husbands, that they may the better gratifie their Evangelists.

9. The *Apostles* preached humility, patience, long-suffering, as the greatest demonstrations of true Christianity: these have found out maxims to countenance men in their ambition, and irregular passions, by teaching them that honour is to be preferred before all things, and that to vindicate it, a box o'th'ear, a hasty word, a gesture, is ground enough for a man to spill the blood of his brother, for whom Christ sacrificed himselfe, and shed his.

10. The causelesse calumniating of one's brother was a thing in the *Apostles* dayes wholly unheard of: these have made it so innocent, and so safe in point of conscience, that if that be overthrown, all morall Divinity is destroyed. But to what end to dresse up such a catalogue of inconsistent Tenents, to shew the vast difference between the *Apostolicall* and *Jesuiticall* doctrine, when there is hardly any article wherein they absolutely agree?

Parag. 69. *Filli iniquitatis, scientias vestras nolumus; ye sonnes of iniquity, we will have nothing to do with your sciences.*) The people, as they are more and more illuminated make still greater discoveries of them and accordingly betray a greater aversion for them. As if they should say, time hath been that we were bewitched by your Learning and seeming excellencies, but, now we have found out the cheats and artifices thereof, we shake hands with you, defy your further acquaintance, and will not be trappann'd by you. But, blessed *Hildegard*! will no milder terme then *sons of iniquity* expresse their villanies and thy indignation? No, they must endure it, they are the words of the Prophetesse: she does not call them simply wicked, but *sons of iniquity* or *perdition*. The sonne, we know, is the heire of his Fathers possessions; if then they are the sons of iniquity, it is but fit they should carry away the inheritance of iniquity. Now what that is may easily be conjectur'd: for if those who are the conductors of others in the wayes of righteousness, shall shine like starres in the firmament of Heaven, it follows, on the other side, that those who corrupt such as shall corrupt others, so as it were to poyson all mankind by the propagation of iniquity, and are accordingly the sons of iniquity, shall burn like enflamed brands in that part which is opposite to heaven. A sad and eternally deplorable inheritance.

Nolumus scientias vestras; we will have nothing to do with your sciences. Be it granted you are the most learned, the most experienc'd, the most diligent, and the most successfull guides and Tutors of youth, we will have nothing to do with you nor your Learning, for you are the teachers of iniquity and *perverse things*, the *subverters of truth*. Your science, as was said in the beginning is an *airy*, imaginary science, your sanctity nothing but personation; you are without shame or the feare of God before your eyes. There are indeed five Arts in which you are beyond

beyond all degrees of further perfection, Adulation, Seduction, Envy, Hypocrisie, and Calumny. But all will prove unprofitable, when the multitude hath discovered the vanity of your Sciences, and say they will have nothing to do with them.

Parag. 97. *Nam presumptio elata vos decepit: for an insolent presumption hath deceived you.*) Presumption is indeed an enemy to study, and hinders the progresse of science. Nor is it onely a hindrance to the advancement of Learning, but also to the improvement of Piety and the works thereof: for where presumption, and that attended by insolence, hath planted it self in the mind of a man, it debars true Learning and the acknowledgement of Christ, from being entertained there. The Jesuits indeed have that opinion of themselves, and would have all others think no lesse, that they onely have admission to the divine Mysteries, they onely hold a nearer correspondence with J E S U S. to them the Blessed Virgin communicates her self, and dictates their books, as *Mascaregnas* professes of himself in that Treatise published by him, in the year 1656. whereof there are some propositions laid down among the *Additional*s to the *Mystery of Jesuitisme*, that they onely and no other are to be heard; but this arrogance, this presumption is that which hath deceived them, and whereby they have deceived and will deceive others, till it be discover'd.

Parag. 98. *Et insatiabilis concupiscentia subvertit erroneum cor vestrum: and an insatiable concupiscence hath subverted your erroneous hearts.*) Covetousnesse is indeed the root of all evils; this hath been the destruction of many Cities and Countreys, and will be the ruine of all addicted thereto. Besides the covetousnesse of wealth, there is also a covetousnesse of honours, dignities, preheminance, commonly known by the name of *Ambition*: and this is a disease the *Ignatian Fraternitie* are as deep in, as ever *Myriam Moses* sister, or *Ge-hazi* the Prophets servant were in the Leprosie. Hence pro-

proceed their insinuations, and courtings of Kings and Princes, their consultations and communications with the people. To these may be added a third sort of covetousnesse, which is *concupiscence*, or the insatiable pursuance of fleshly pleasures. And this is divided into two branches, one relating to things appertaining to the Belly, the other to what is not much below it ; of their performances as to all which, how well they acquitted themselves, may be seen by what is alledged in the precedent Paragraph. But the holy Prophetesse saith, that by these severall kinds of concupiscence, *their erroneous hearts are subverted*. Nor indeed could it be otherwise ; for where Covetousnesse, Ambition, and the pleasures of the flesh are predominant, it will inevitably follow, that a mans heart must be subverted. They cast a darknesse over the intellectuall part, eclipse that partick of Divine inspiration that should illuminate a man, and put out those sparkles of Vertue that they lye under the embers of humane Reason.

Parag. 99. *Et cum in altum, ultra quàm decet ascendere voluistis, iusto Dei judicio, deorsum, in opprobrium sempiternum cecidistis. And when you would have ascended higher then you should have done, you fell down, by the just judgement of God, into eternall reproach.* What can be said lesse of those, who pretend to reform God in his word ; who preferre themselves before all learned men, and spend their censures on them ; who vent their satyricall humours against Popes and Emperours ; who would regulate Kings ; who assume to themselves an authority over mens consciences, and make what they please to be sinne or not to be sinne, who would grasp the whole world's wealth ; who build royall palaces, who reforme studies and books, and presume to toss and turne all things as they please themselves ; what can be said lesse of such men, such as are formidable to the highest as well as lowest, then that their aimes are too high, and that according to the just judgement of God, they

they should be tumbled down into sempiternall reproach, to the finall ruine of their temerarious pretensions? For so shall the certainty of the divine sentence long since pronounc'd against such be made manifest, that *whosoever exalteth himself shall be brought low*: and that of the *Poet* confirmed,

———*Tolluntur in altum*
Ut lapsu graviore ruant———

And thus much shall suffice by way of descant upon this authentick Prophecy of Saint Hildegard. Many other things might have been alledged, but have purposely been omitted, partly for brevity sake, partly out of modesty and a tenderneesse to the persons here characteriz'd, out of a hope that, upon so moderate a discovery, they may take occasion to reform the miscarriages laid to their charge, and, if it be possible, by a surprizing change of deportment, stop the mouths of all Adversaries, and make it appeare that *they* are not the men, but that *we* are to expect *others*, in whom this Prophecy may be absolutely fulfilled. What hath been said, is onely by way of remark, or short annotation, and not as a Commentary which would have swell'd into a just volume, as done out of no other designe then to lay the Prophecy at their doores, who, in the apprehensions of most, and upon serious consideration of what is produc'd against them to justifie it, are the more justly chargeable therewith; nor hope of other effect, then what is laid down by Saint *Augustine* contra Faustum, lib. 1. cap. 3.

Sicut

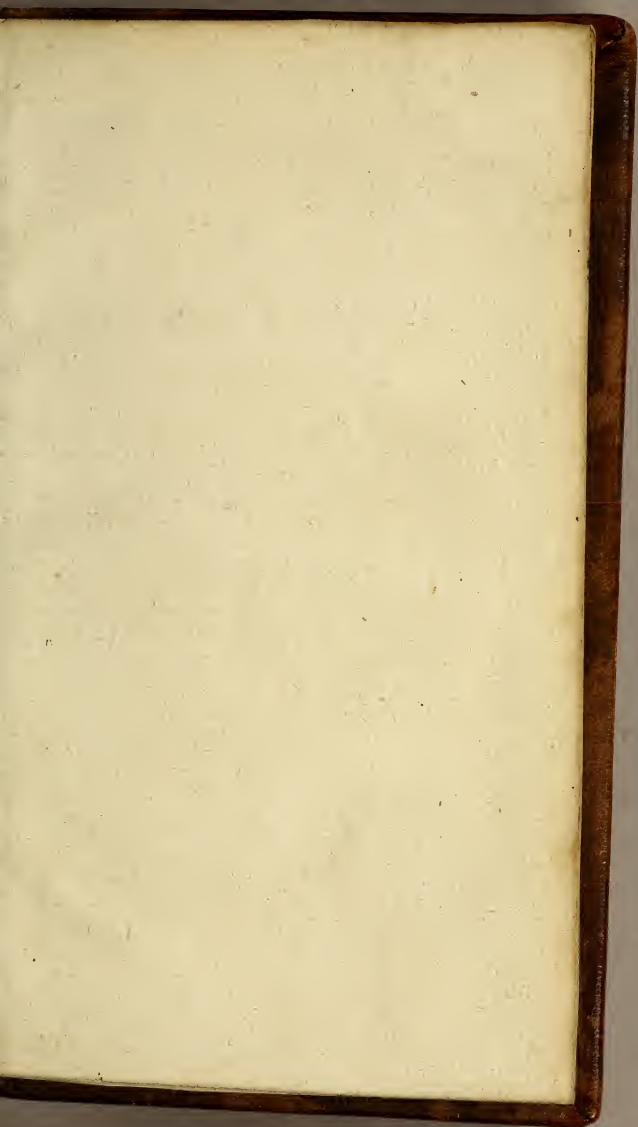
*Sicut vestra intentio est Semi-
christianos quos decipiatis, inqui-
rere; sic nostra intentio est Pseudo-
christianos vobis ostendere, ut non
solum Christiani peritiores vos
convincendo prodant, sed & im-
peritiores vos cavendo proficiant.*

F I N I S.

Errata.

page 1. l. 8. r Ligue. p. 14 l. 34. r. as. p. 31. l. 12. r. related. p. 36. l. 28. r. thousand. p. 52. l. 21. r. Gentlewomen. p. 75. l. 8. r. concern'd them.

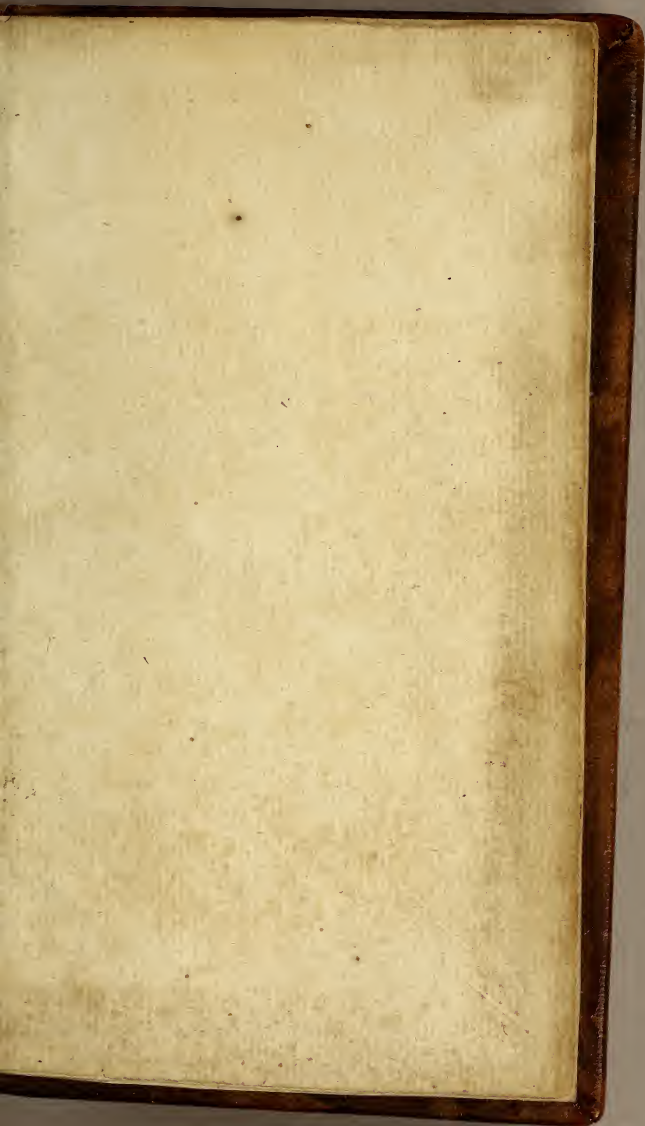
P. 6. l. 21. dele that. p. 12. l. 22. r Provincialat of. p. 14. l. 31. for prest. r. pass'd. p. 16. l. 21. r. evasions. p. 19. l. 3. r. wash his. p. 23. l. 21. for an. r. and. p. 25. l. 13. for of. r. in. p. 30. l. 22. for Nor. r. Now. p. 40. l. 36. for are r. as. p. 45. l. 15. r. stuck. fill the blanck in the fourth piece. p. 19. They affect to wrest their necks. in the preface to the fifth Treatise for Justification. r. Institution. in the last piece p. 22. l. 34. r. All, all, all.

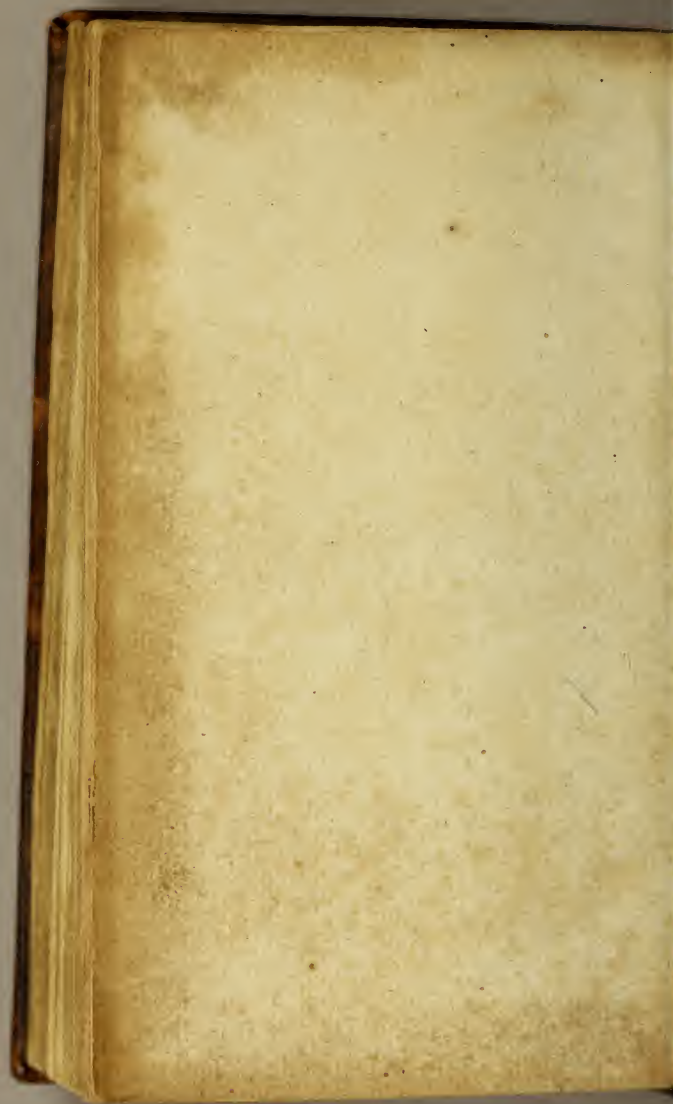


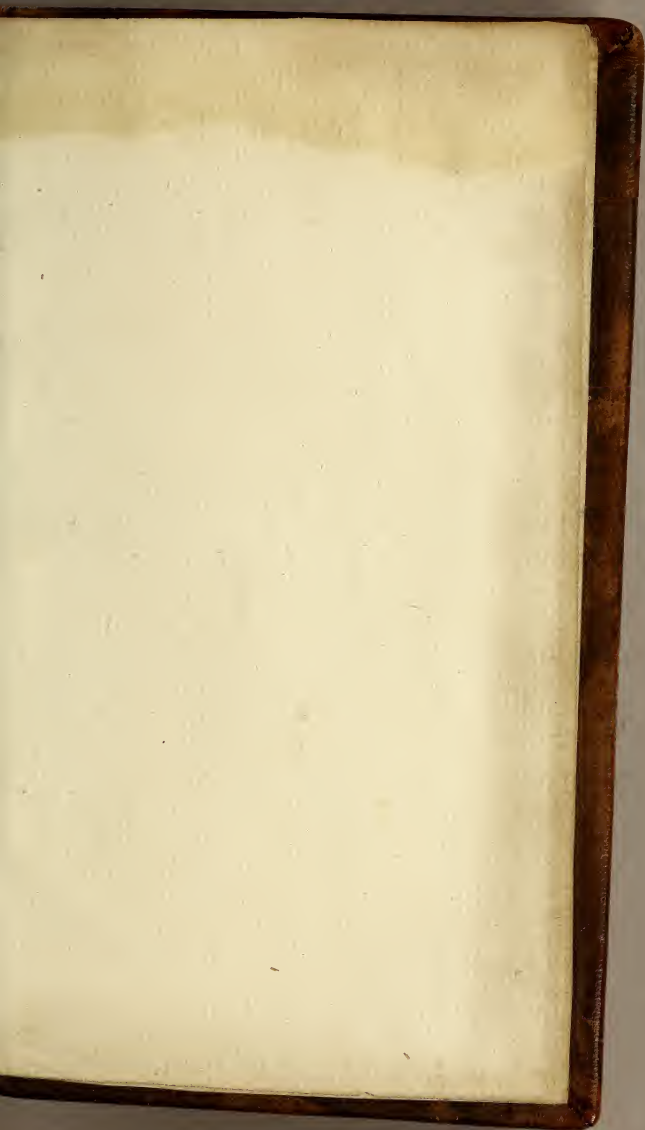
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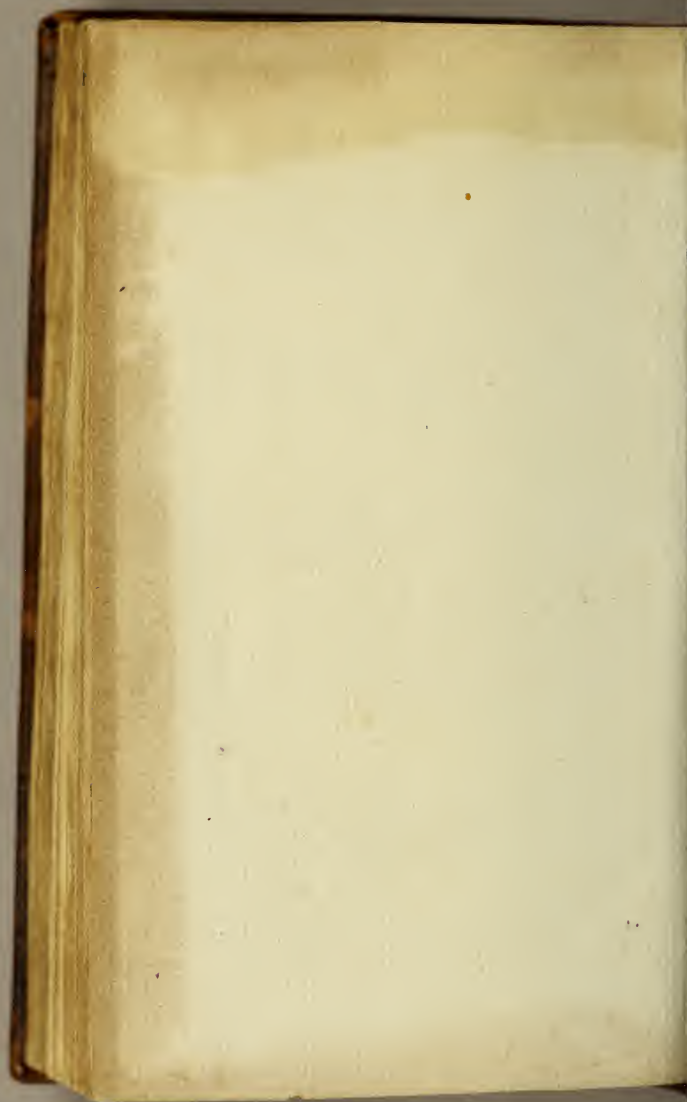
J. S. Read

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